

The Virgin MOTHER



S LUKE .11. 27

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which thou hast Sucked. v. 28. Yea, rather Blelled
are they that heare the word of God and keep it.

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REFLECTIONS
UPON THE
DEVOTIONS
OF THE
Roman Church.

WITH THE
PRAYERS, HYMNS and
LESSONS themselves, taken out
of their *Authentick Books.*

ALSO
*Two Digressions concerning the Re-
liquès and Miracles in Mr. Cressy's
late Church-History.*

The Second Edition, with an Appendix.

*Utinam tam facile vera invenire possem, quàm
falsa convincere. Cicero apud Lactantium de
Orig. erroris, Lib. 2.*

L O N D O N,
Printed for *Richard Royston*, at the *Angel* in
Amen-Corner. 1 6 8 6.

REFLECTIONS

ON THE

DEVOTIONS

OF THE

Roman Church.

BY A. H. M. S.

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THE
AUTHOR'S
Advertisement
TO THE
READER.

A Great Part of the Devotions mentioned in this Book, is taken out of the *Breviary*, and other *Offices* now in use in the *Roman Church*; the rest chiefly out of those *Publick Offices* that were used in the *English Church* before the *Reformation*; such as the *Breviary* and *Hours of Sarum*, and other Books heretofore in great reputation.

If any one shall object against the frequent citation of those old Books; My Answer is this: No reasonable man can think it strange, that they should be charged with the Absurdity of those Devotions which they have laid aside: for since they were formerly allowed, and recommended and enjoined, their Church must be always accountable for them, or else confess that she was once mistaken. If she hath at any time taught her Children to invoke for Saints *Romantick names*, such

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such as *S. Christopher* and the *7 Sleepers*; or to insert in their Prayers *Ridiculous Tales*, such as *S. George's* killing the Dragon, &c. These either errors or wilfull forgeries, can never consist with her *pretended Infalibility* in Canonizing of Saints, and directing as well the *Worship* as the *Faith* of Christians. But they understand too well the consequence of acknowledging mistakes, ever to be guilty of so much ingenuity: and therefore though they have removed many of those *scandalous Legends* out of the *common Offices*, it is without disclaiming them, and with the pretence of other reasons, such as may save the reputation both of the *Legends* and of the *Church* that received them for *true Histories*. Thus *Charthagera* informs us, " That the

Citat. à Martyrol.

Francisc. p. 351.

See also Becanus

sum. Theo. p. 724.

Paris 1634.

" Office of *S. Roch* and *S. Anne* (and he might have said the same of the rest)

" was not left out of the *Roman Office*, " because it contained any untruth in it, but that all things might be redu-

" ced to the ancient order.

Most of those Saints whose *Histories* are omitted in the *Breviary* reformed by Pope *Pius V.* have proper offices for them, appointed to be used in some particular Churches. The allowance is particularly remarkable which this Pope gave to the *Franciscans*; of whose *chief Saints* little is said in the *common Breviary*, but very many of their old Lessons are still retained in the *Proper Offices* of that Order. There is no mention made of *S. Crispin* and *Crispinian* in the *Roman Breviaries*; in that of *Sarum* they have three short Lessons, *Octob. 25.* But in the *proper Offices* of the Church of *Lis-*

bon

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bon (Printed there 1625) we have three long Lessons concerning them; wherein they relate, that they were of *Noble Parentage*, that in the Persecution of *Diocletian*; they set up the Trade of Shoemaking, in which they were so extraordinarily assisted by God, that they exceeded all the Practitioners of the *Gentle Craft*, and mended poor peoples Shoes for nothing, &c. *S. Gabriel* the Archangel, is also left out, but he hath a very solemn Office performed by the *Order of the H. Trinity for the Redemption of Captives*, on *March 18.* with several *Hymns* and *Nine Lessons*: Examples of the same kind are to be found in the *proper Feasts* of all the several Orders. It's plain too by the practice of the Vulgar, what judgment they are taught to make of the omission of some Names and Histories that were used before in their *publick Devotions*: The Saints are numerous, and their number increases every day; the old ones have had a fair time to receive the honour and veneration of the People, and may perhaps think it reasonable to resign their places to others; any thing will more easily be imagined, than that the Histories were omitted because they are Fabulous. *S. Roch* is left out of the *Kalendar* in the *present Breviaries* and *Missals*, who had a place there before: but he is still prayed to; Altars and Churches are dedicated in honour of him; his Images and Pictures set up; and when a Plague was at *Arles* in *France*, a *Fraternity* was erected to his honour, 40 Days of Indulgence given, that Sodality confirmed with many Indulgences by *Urban VIII.*

*Martyrol. Francisc.
ad Aug. 16 p. 350.*

an. 1629; a fair Church was built, and a silver and gilt Statue of *S. Roch* given by the *Fraternity*; and a
form

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form of Prayer in time of the *Plague*, relating to his help, remains in the *French Office* of the *Bl. Virgin*. Printed at *Paris*, 1615. which I shall after mention. So it is too in the case of *S. Margaret*: Her *old Legend*, how she was put in Prison by the Heathen Tyrant *Olybrius*, how the *Devil* in the shape of a *Dragon* swallowed her up, &c. is all expunged; and though she has a place still in the *Kalendar*, yet there is neither *Proper Lesson* nor *Proper prayer* remains for her: and yet still it is made use of, it is read to *Women in Labour* (that bursting of the belly of the *Dragon*, out of which she came forth, being interpreted, I suppose, for a kind of Child-birth) and *Women with Child* are girded with her *Girdle*, kept in *S. Germans Abbey* at *Paris*, where the *Friers* perform that charitable office for them. Since therefore these old and Fabulous Devotions have the countenance of common practice, and the favourable connivance at least of their Church, that can be no reason to blame me for giving an account of them.

Especially when the many *false Relicks*, which give life to the superstition of the *Vulgar*, are every where publicly exposed and venerated, those of the most *Romantick Saints* not excepted: if they intended that their Histories should be no longer believed, when they left out their old Lessons, why did they not at the same time prohibit any farther showing of their pretended remains? Can these be justified by any Tradition, that will not justify *all the rest* that is said of them? Will it be enough, when I set down the Romance of *Ursula*, and the 11000 *Virgins* out of the *old Breviaries*, to tell me, that there is not a word of their

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their story remains in the *New*; when at *Colen* all passes as current as ever, and a thousand of their Relicks are there and at other places still produced? Can this Church be thought to intend, that men if they please, may disbelieve the *Acts* of *S. George*, and yet at the same time countenance the showing of his *Arme*? If they really design the reformation of abuses, why do they not begin it where the cheat is most notorious, and where the People still hear and read more Fables, than in all the Lessons of the *old Breviary* put together? I do not hear that this Trading with Relicks is as yet set up publickly by them in *England*: but it will, no doubt, be used in due time, if they succeed in their hopes: it cannot be amiss therefore to let our People understand the way of this Traffick, and what taking commodities they expose in other places: and because the following Book will afford the Reader many rarities of the Saints Relicks; I will therefore here onely give him one *small Collection*, with their speeches to the People at the showing of them, as I find them in a *Print* of theirs of a Procession at *Aquisgranum* or *Aken*, 1650. Part of the *Wood of the Cross*, and a *Nayle* of the same. Some of the *Manna* in the Wilderness, and of the blossoms of *Aaron's Rod*. Part of the *Sudarium*, of the *Reed* and *Spunge* of our Lord. A *Girdle* of our Saviour's, and another of the *Bl. Virgins*. The *Cord* with which *Christ* was bound at his Passion. Some of the *Hair* of *S. John Baptist*. A *Ring* of the *Chain* of *S. Peter*. Some of the *Bloud* of *S. Stephen*, and of the *oil* of *S. Catharine*. The *Arme* of *S. Simeon*. The *Image* of the *Bl. Virgin* drawn by *S. Luke*. The Relicks of *S. Spes* (or *S. Hope*.) Some of the *Hair* of the
Bl. Vir.

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Bl. *Virgin.* (methinks the having her *Hair*, should have made it very fitting to have purchased one of her Combs; since the last Age was furnished with 2 of them, one at Rome, and another at Besancon in Burgundy; and at a place near Lyons they showed the Combs of all the 12 Apostles.) These and some others which I forbear to mention, are Yearly produced. But there are 4 Relicks besides, which they seem to account more sacred than the rest, being showed but once in seven Years, viz. The shift (*indusium*) of the Bl. Virgin. The Swathes of our Saviour. The *Linen Cloth* upon which S. John Baptist was beheaded: and the *Cloth* with which our Saviour was covered on the Cross. When these are exhibited, there are these solemn Proclamations made to the People, (*thus translated out of French.*)

1. *Proclamation.* " You shall have a sight of the *Shift*,
" that holy Garment, which the Virgin *Mary* the Mo-
" ther of God had on, upon the Night of our Lord's
" Nativity: wherefore let us humbly pray to God, to
" be able to behold such Relicks to his glory, to the end
" that we may partake of his Grace for the attaining
" salvation. 2. *Proclam.* You shall have a sight of the
" *Swathes*, those holy Clothes, in which our Saviour
" *Jesus Christ* was wrapped on the night of his Nati-
" vity: wherefore let us pray Almighty God, to be-
" hold these Relicks to the increase of his Honour, to
" the end that we may never be separated from him.
3. *Proclam.* " You shall have a sight of the Holy *Linen*
" *Cloth*, upon which S. John Baptist was beheaded, with
" the marks of his blood spilt upon it, to whom God
" gave testimony, that he was the most holy Person that
" ever was born of a Woman: Let us therefore pray
our

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" our Lord *Jesus Christ*, that we may behold it to his
" honour, and that by his grace we may be saved.
4. *Proclam.* " You shall have a sight of that *holy cloth*,
" which was put before our Lord's Body, and veiled
" it upon the Tree of the H. Crofs, when he suffered
" death for our sins on Good *Friday*. Pray we there-
" fore our Lord *Jesus Christ*, that we may behold it
" with such Devotion, that we may be partakers of
" his Death and Passion, and may be delivered from
" all evils and sins.

These things I perceive are never likely to be reformed, though the shamefull abuses have been often discovered; and if there were Liberty throughly to examine them, we should find most of them, no doubt, to be such cheats as Mr. *Calvin* mentions (and may sure be trusted in a matter of Fact, belonging to the Church where he lived) about Part of the *Brains of S. Peter*, which was shown for a pretious Relick at *Geneva*, but upon examination was found to be onely a *Pumice-stone*.

*Calvin admon. de reliquiis
inter Tractat. Theologic.*

I need add no more, to justifie what I have here set down out of their *old Devotions*, after I have told the *Reader*, that I hope I may have leave to do that, which their *own Authors* do with so much Approbation. Mr. *Cressy* has published, not long since, a great *Church-History*, where he has again revived many of the old Legends (such as that of *S. Winefrid* and others) and supplied the World a new with a prodigious heap of *Fictitious Gest*s: nay, there seems to have been a Late
Con-

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Conspiracy to bring the Ridiculous stories of their *Saints* into vogue again, by other Writers of *their Lives*; witness the work of *Johannes Colganus* in his *Acta Sanctorum Hiberniæ* (whose first Volume in Fol. came forth at *Lovain*, An. 1645.) and especially the vast undertaking of the Jesuit *Johannes Bollandus* in his *Acta Sanctorum*, containing the Lives of all the *Saints*: whose first Volume was Printed at *Antwerp*, 1643, and was continued after his death by *Henschenius* and *Papebrochius* of the same Society: which Work if it be carried on suitably to the first draught, will amount to above 30 great Volumes in Folio. He has taken liberty to collect in Latin what he pleased out of a vast number of old *Breviaries* he mentions (and can it be any fault in me to do the same in *English*?) and he has had the hardiness, after all that Churches reformation, to defend the *Golden Legend* of *Jacobus de Voragine*; nay, he has told us, how that an Angel taught the *Roman* office (which must be the *old one*) to *S. Veronica*, and bore a part with her in reciting the *Responsals* and *Antiphona's*, which is more I think than they can alledge for the countenancing of the *New one*.

And now that I may prevent, if possible, their usual clamours about false citation of *Authors*, I will here once for all set down the Editions of some *Books* cited most frequently.

Books of Devotion.

Horæ B. Virginis secundum usum Sarum. Paris. 1519.
Horæ sec. usum Romanum. Paris. 1570. Breviarium
(seu

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(*feu Portiforium*) *sec. us. Sarum* (pars *Æstivalis & Hyem.*) *Paris. 1555. Missale secundum usum Sarum. Rothomagi, 1554. Missale Romanum Antiquum fol. Paris. 1520. Breviarium Roman. Antiq.* always refer to an Edition, 1543. *Sacrarum Cæremoniarum Rom. Eccles. Libri tres. Venetiis, 1516.* Where you at any time find in the Margin, *Missale Rom. or Breviar. Rom. or Rituale Rom.* without the Addition of *Antiq.* it always signifies the *Missal, Breviary, and Ritual* now in use.

Some other Books often made use of.

Baronii Annales Ecclesiast. Antverp. apud Plantinum. 1st. Vol. 1610. *Baronii Notationes in Martyrologium Romanum.* Antverp. 1613. *Matth. Paris. Londini. 1640. Martyrologium Franciscanum.* Paris. 1638. *Ribadeneiræ Flos Sanctorum.* Coloniae, 1630. *Surius.* Coloniae, 1617. *Bibliotheca Patrum Cisterciensium, unâ cum Dialogis Cæsarii de Heisterbach.* Bonosonte, 1660. *Gononi Chronicon SS. Deiparæ Virg. Lugduni, 1637. Dauroul-tii Catechism. Historial. Tom. 2dus. Duaci, 1616.*

The Editions of other Authors shall be mentioned, if there be any need, as they occur in the Book.

Dolenter hoc dico potius, quàm contumeliosè, multò à Laertio severius vitas Philosophorum scriptas, quàm à Christianis, vitas Sanctorum; longèque incorruptius Suetonius res Cæsarum exposuisse, quàm exposuerunt Catholici, non res dico Imperatorum, sed Martyrum, Virginum & Confessorum: illi enim in probis aut Phi-
losophis

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loſophis aut Principibus, nec vitia nec ſuſpiciones vitiorum tacent; in improbis verò, nec ſuſpiciones virtutum produnt. Noſtri autem plerique vel affectibus inſerviunt, vel de induſtria quoque ita multa conſingunt, ut eorum me nimirum non ſolum pudeat, ſed etiam tædeat.
Melchior Canus. *Loc. Theolog. Lib. 11. Fol. 333.*

ERRATA. ✓

Page 188. Line. 13. read *any other.* 201. l. 10. r. *my Lord.* 218. l. 22. dele *had.* 333. l. 18. for *as r. and.*

CHOICE



CHOICE
DEVOTIONS
OF THE
ROMAN CHURCH,
With some Reflections upon them.

PART I.

IN the Hours of the Bl. Virgin, according to the use of *Sarum*, fol. 124. I find this Prayer.

Peto, Domine Jesu Christe, largire mihi in amore tuo, modum sine mensura, effectum sine modo, linguam sine ordine, ardorem sine discretionem: Amen.

If I had Mr. *Cressy's* faculty of understanding mystical Divinity, and commenting upon Non-sense (which I observe by a late Book of his, he is very good at) I should then have translated this Prayer; but till then, I can onely look upon it as a piece of pure Fanaticism; and having long since learnt, never to admire that which I cannot understand, I have nothing farther to wonder at, save onely the excellency of the contrivance, that the very Prayer it self against prudence, should be so foolish a one in the make of it. And there being many more of the same sort, I now begin to think the Church of *Rome* has some reason on her side for keeping her Service in Latin; for surely nothing is more fit, than that absurd Devotions should be in an unknown Tongue, and that such Prayers as are made without Discretion, should be said without understanding. That this is

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not a slander against that Church, I desire the unprejudiced Reader to suspend his censure so long, till he has perused the numerous instances of it, that now shall follow.

Devotions to Fabulous Saints, or where the ground of them is fabulous.

*Hora sec. u-
sum Sarum.*

De S. Wilge-
fortis, *Virg.*
& *Martyre.*

On S. Wilgefortis, Vir-
gin and Martyr.

Antiphona.

A Ve Sancta famula Wil-
gefortis Christi,
Quæ ex tota anima Christum
dilexisti,
Dum Regis Sicilia nuptias
sprevisti,
Crucifixo Domino fidem
præbuiſti.
Jussu patris carceris torme-
ta subiisti,
Crevit barba facie, quod ob-
tintuisti,

Hail Holy Wilgefort,
Maiden of Christ,
Who with all thy heart thy Sa-
viour didst love,
While to match with Sicily's
King thou deny'st,
To thy crucify'd Lord thou
faithfull doſt prove.
While thy Father in Prison
procures thy woe,
A miraculous beard on thy
face did grow.

This Fable of the Virgin's beard has no ancient Records to countenance it. *Dauroutius* indeed (in his Catechism Historial. cap. 5. tit. 14. 6. Colen. 1624.) has told the Story in short thus, *In Portugallia S. Wilgefortis Virgo Regis Portugallia filia, pro Christiana Religionis & pudicitia defensione decertans, cum à Christo Sponſo suo deformari rogasset, nè ab amasio ad nuptias expetere-
tur, subito illi satis promissa excrevit barba. Hac apud Belgas pluribus in lo-
cis colitur, sed sancta Ontcommere appellatione, fortè à depellendis curis at-
que incommodis.* For all this he refers us to the Roman Martyrology and *Molanus* upon *Ufuarius*. But they neither of them say more than this: *In Lusitania S. Wilgefortis Virginis & Martyris, qua pro Christiana fide & pud-
icitia decertans in cruce meruit gloriosum obtinere triumphum.* But not a Sylla-
ble of her beard.

A Christo pro munere quod Christ gave it in lieu of the
fibi voluisti, heart he had had,

Te

Te volentes nubere sibi confudisti.

Videns pater impius te sic deformatam,

Elevavit acrius in cruce paratam,

Ubi cum virtutibus reddidisti gratam

Animam, toties Christo commendatam.

Quia devotis laudibus tuam memoriam virgo colimus,

O beata Wilgefortis ora pro nobis quæsumus.

Vers. Diffusa est gratia in Labiis tuis.

Resp. Propterea benedixit te Deus in æternum.

Oremus.

Familiam tuam, quæsumus Domine, beatæ Wilgefortis, Virginis & Martyris tuæ Regis filiæ, meritis & precibus propitius respice, & sicut ad preces ipsius, barbam quam concupivit sibi cœlitus accrescere fecisti, ita desideria cordis nostri supernæ gratiæ digneris beneficiis augmentare.

Per Christum.

Pater noster. Ave Maria.

The design of the Match-makers quite was marr'd.

Thy Father observing this change grew so mad,

Without mercy he hang'd thee on cross he prepar'd,

Thy Soul so oft given To Christ, went to Heaven;

There need be no fear Of thy welcome there,

When so many graces enrich thee;

And for us that here raise Devout Hymns to thy praise,

Pray for us St. Wilgefort, we beseech thee.

Vers. Grace is poured into thy Lips.

Ans. Therefore God hath blessed thee for ever.

Let us pray.

WE pray Thee, O Lord, look graciously upon thy Family, for the merits and pray'rs sake of S. Wilgefortis thy Virg'n and Martyr, the King's Daughter; and as in answer to her pray'ers, thou madest the beard which she desired to have, miraculously to grow, so vouchsafe to augment the desires of our hearts with the benefits of supernatural Grace.

Through Christ, &c.

Our Father. Hail Mary, &c.

B 2

NOTES

NOTES.

IT may seem a little strange, that the words of the 45 *Psalm*, which are plainly Prophetical of our Saviour, should be here applyed to this Virgin: but I doubt it is worse still, and I wish they did not profanely pick out these words of *Grace on thy Lips* (though they have been used also to other Saints) and apply them to her with a peculiar reason, in allusion to what went before, concerning the gracefull beard that grew there; for I observe they are very good at such allusions: as the *Antiphona* for us. Rom. St. Joseph says thus,

Cum securi, Faber sancte, ex-	<i>O Holy Carpenter hew down</i>
cide in me vitium,	<i>with axe all vice in me,</i>
Ut sim Lignum adoptivum ad	<i>That I for Heavens Palace</i>
cœli palatium.	<i>may adopted Timber be.</i>

And in the Manual of Godly Prayers, 1637. pag. 70. there is such another comfortable allusion. "O Celestial Father, chase away from me the venemous Serpent, and the Vice of Gluttony, and nourish and conserve in me the *Fish of Faith* in the Water of Holy Baptism, for as the *Fish liveth in Water*, so the *Just liveth by Faith*. The *Fish of Faith* here, seems a hard Metaphor, but that the reason which is added makes it so very plain and easie. *For as the Fish liveth in Water, so the Just liveth by Faith*: onely here is a small mistake in the parallel; for according to that, Faith is the *Water*, and not the *Fish*. So in the *French Office* of the Bl. Virgin, I find this Prayer.

"Most sweet Lady, for the great joy you had
Paris. 1615. Les " when your sweet Son fed 5000 People with
quinze joyes de " 5 Barly-loaves and 2 Filhes: sweet Lady
nostre Dame. " pray, that he would govern my five Senses
 " (*which answer to the five Loaves*) and direct my thoughts
 " and actions (*answering to the two Fishes*) unto him.

Neither

Neither are their Sermons any whit behind their Prayers in fruitfull invention upon this subject: Of which take the following Instance, out of one of their old Homilies.

“ Christ fed 5000 People with five Loaves and two
 “ Fishes. The first Loaf is contrition of sin; *Festivale fol. 24.*
 “ the second is, shrift of mouth; the third is, satisfaction for their Trespas; the fourth is, not to turn
 “ again to his sin, for he that is often afraid shall do well;
 “ the fifth is, perseverance in good living. And the two
 “ Fishes been good Orysons and Almsdeeds; for these been
 “ nourished in Waters, that is, weeping tears of devotion:
 “ These two Fishes get what they will.

As for that which follows in the Prayer, viz. that their desires may be answered for the increase of grace, as this Virgins desires were, for the growth of her beard; I think there need be no scruple concerning its being heard; since I believe this Churches Grace and the Maiden's Beard have grown much alike.

De S. Christophoro.

Of S. Christopher.

*Hora sec.
 us. Sarum,
 & sec. usum
 Roman.*

Anaphona.

Martyr Christophore, pro
 salvatoris honore,
 Fac nos mente fore dignos
 Deitatis amore:
 Promisso Christi quia quod
 petis obtinuisti,
 Da populo tristi bona quæ
 moriendo petisti.
 Confer solamen & mentis
 tolle gravamen.

O Christopher holy Martyr,
 For the honour of Christ we desire,
 To God in every heart here
 True love for to inspire.
 Since thou failest not to obtain
 Thy requests by the promise of
 Christ,
 Give the people that now complain
 The good things thou didst ask
 when thou dy'dst.
 Thy sweet comfort to us impart
 Drive all sorrows away from
 our heart.

Judicis

6 'Debotions of the Roman Church.

Judicis examen fac mite sit—*The great Judge's strict ex-*
omnibus, *Amen.* *amen,*

Make easie to all of us, Amen.

Vers. Ora pro nobis B. Mar-
tyr *Christophore.*

Vers. Pray for us, O Bl. Mar-
tyr *Christopher.*

Resp. Ut digni efficiamur pro-
missionibus Christi.

Ans. That we may be made
worthy of the Promises of
Christ.

Oratio.

A Prayer.

Missale **C**Oncede quæsu-
Sar. de S. mus, omnipo-
Christoph. tens & misericors
Deus, ut qui Beati *Christo-*
phori Martyris tui memoriam
agimus; ejus piis meritis &
intercessione, à morte perpe-
tua & subitanea; à peste, fa-
me, timore & tempestate,
clade & paupertate, & ab
omnibus inimicorum insidiis
liberemur. Per te, Jesu Chri-
ste, Salvator mundi, Rex
gloriæ, quem ipse meruit in
brachiis portare.

GRant, we beseech thee,
Almighty and mercifull
God, that we who keep the
memorial of S. Christopher
thy Martyr, may by his holy
merits and intercession, be de-
livered from sudden Death,
from Pestilence, Famine, Fear
and Tempest, Destruction and
Poverty, and from all the
snares of our enemies:
Through thee, O Jesu Christ,
the Saviour of the world, the
King of Glory, whom he me-
rited to carry in his Armes.

Pater noster, &c.
Ave Maria, &c.

Our Father, &c.
Hail Mary, &c.

Alia de S. Christophoro.

Another of S. *Christopher.*

Hora sec. **S**Ancte *Christopho-*
us. Roman. re Martyr Dei
pretiose, rogo te per no-
men Christi Creatoris tui, &
per illud prærogativum quod

Out, Christopher, the
precious Martyr of
God, I intreat thee by the
Name of Christ thy Crea-
tor, and by that Præogative
tibi

tibi contulit, quando nomen suum tibi soli imposuit; te deprecor in Nomine Patris, Filii, & Spiritus Sancti, & per gratiam quam accepisti; ut erga Deum & Sanctam ejus Genetricem mihi famulo tuo N. sis propitius peccatori; quatenus tuo pio interventu, facias me vincere omnes, qui cogitant mihi mala; & per illud leve onus, quod est Christus, quod trans marinum flumen in humeris tuis feliciter portare meruisti, alleviare dignare presentes meas angustias, paupertates, tribulationes, malas & perversas machinationes; fraudulentas conspirationes, mendacia, falsa testimonia, occulta sive aperta consilia, & alia quæ contra honorem meum cogitando vel conspirando veritatis æmuli, mihi servo tuo inferre conantur; ut vita comite & salvo honore, tecum gaudere valeam in secula seculorum.

he bestowed on thee, when he put his own Name on thee alone; I beseech thee in the Name of the Father, Son, and Holy Ghost, and by the grace thou didst receive; to make God and his holy Mother propitious towards me thy servant N. a sinner; so that by thy pious intercession thou may'st make me to overcome all those who think ill against me; and by that light burthen (which is Christ) which thou didst merit happily to carry on thy shoulders over the Sea-riber, vouchsafe to alleviate my present distresses, poverties, tribulations, evil and perverse machinations, fraudulent Conspiracies, lies, false testimonies, hidden or open Counsels, and those other things which the haters of truth think or conspire to inflict on me thy servant, against mine honour; that so my life and honour being in safety, I may be able to rejoice with Thee for evermore.

Oremus.

Let us pray.

DEus, qui B. *Christophorum*, Martyrem tuum, virtute constantiæ in passione roborasti; quique unigenitum tuum Dominum nostrum Jesum Christum, in suis humeris mirabiliter portari voluisti; concede propitius, ut qui ejus commemorationem agimus, ipsius meritis ad regna cœlestia pervenire mereamur.

O G O D, who did'st strengthen S. Christopher the Martyr, with the virtue of constancy in suffering, who also would'st have thy onely begotten Son Jesus Christ our Lord to be wonderfully carried on his shoulders; favourably grant, that we who make a commemoration of him, by his merits we may merit to come to the Celestial Kingdom.

Per Dominum, &c.

Through Christ, &c.

NOTES.

THose are pretty big requests, one would think, considering the Saint to whom they are presented; concerning whose story, of his carrying Christ over the River upon his back, we are forced, for want of ancient Authorities to resolve our Faith into the *Aurea Legenda*, and his Pictures upon the Sign-posts. There indeed he is made a mighty Giant, with a great Beam in his hand, as he must in all reason be, when he carries Christ over the *marinum flumen* (as it is in the Prayer) an Arme of the Sea. * *Mantuan*

* Lib. 7. Fastor.
Corporis immensi,
pote quod surgebat ad
ulnas

Vertice bisseñas.

† In lib. 15. c. 9.
August. de civ. Dei.
Mund. subter. lib. 8.
p. 58.

his Company, saw whole Cart-loads of such Teeth. And as his stature was great, so were his deeds mighty, for

Jacobus

Jacobus de Voragine, quotes it out of a Preface of *St. Ambrose*, * that *S. Christopher* by his bright Miracles converted 4800 † *Gentiles* to Christianity. But *Serarius* (*Litanæutic.* 2. qu. 20.) says, he never could see that Preface yet, and he believes *Baronius* never saw it neither, by his silence concerning it; and I do firmly believe as much. But *Baronius* has luckily delivered us from all fear; *Quod pertinet ad Giganteam staturam quæ pingi consuevit, quid dicam non habeo*: He knows not what to say to his Giantly stature; and he inclines to the Opinion of *Hieronymus Vida*, who has turned all to an Allegory: but alas! these Allegorical Saints will doe nothing to salve the credit of the Prayers. If this Saint had had the good Fate to have been born in *England*, or that report had ever made him stalk over our narrow Seas, in all probability he had come off better than thus: and we should have had a pleasant account of his Adventures from *Father Cressy*, and this his carrying Christ upon his back, would have suited rarely well with the word *Gests*, so often used by him. Of his inclinations to pleasure us in this particular, I am pretty well assured; because he has set down as great a Romance as this is in his Church-History, in the Tale he has there told of *St. Winefrid's* head, which after it was cut off by her Brutish Lover, came tumbling down the Hill into the Church among all the Assembly, and being carried up the Hill again, where her dead Body lay, and joined to it; by the Prayers of the Church, she arose and lived again; and no sign remained of her ever having lost her head, save onely that where the head was re-joined to the body, there appeared a white Circle compassing

* *Surius* also mentions the same Preface, in the life of *S. Christopher*, on July 25.

† *Joh. Molinetus* (*in Chron. Belgii, ad An. 1490.*) says, The Devils often complained of *Matre misericordia* (*sc. B. Virgine*) & de Gigante passionis bajulo (*sc. S. Christophoro*) de turris & rota gestatoribus (*sc. S. Barbara & Catharina*) à quibus multas sibi animarum manubias injuriâ eripi querebantur.

Baron. Notis in Martyrolog. Rom. ad Jul. 25.

Ch History, lib. 16. c. 3.

sing her Neck, small as a white thread, which continued so all her Life; and as for him that did the fact, upon the Prayer of the Holy-man, that God would punish his detestable crime, he immediately fell down dead; and which was more strange, his body presently disappeared, and many say that it was swallowed up by the Earth, and with the wicked Soul sunk into Hell: and in the very place where her Head fell, immediately sprung out of the Earth that famous Well, which took both its Name and Virtues from the Miracles that then were shewed upon her. This Mr. Cr. takes, as he says, from *Robert Abbot of Shrewsbury*, who lived 500 Years ago; from whom also I must suppose the Authour of the *Salisbury Breviary* took it, for all this I find there almost *Verbatim*, in several Lessons on *S. Winefrid's Day, Novemb. 3.* The truth is, when I consider the large swallow of Mr. *Cressy's* faith, and find in his History the

Lib. 31. cap. 5. story of *Guy of Warwick* and *Colbrand* the Danish Gyant set down out of *Harpfield*; I pity the hard luck of *Sir Guy*, that he was onely a poor Pilgrim, and not a Bishop of his Church; for if he had been so, I doubt not but he would have made a shift, to have saved the Objections he mentions against the Truth of that Legend, and have given us as good an account of it, as of *S. Winefrid*; and then his landing at *Portsmouth*, just in the nick of time, when *K. Athelston* was in such distress for a Champion, should have been not the effect of a lucky chance, but of a Vision, or a Revelation, which he is very free upon all occasions to produce. If I could be assured that Mr. Cr's. way of writing Histories was like to be in any great vogue, a little matter would tempt me to Translate the Lives of the Saints, as I find them in the ancient Breviaries of the *Romish Church*, (whereas now I shall onely touch upon them as they fall in my way) for that they are in good credit with him, I cannot question, since I find him adding the Authority of the Breviary of *Sarum*, to that of *Baronius*, in the case of *Ursula*, and the Eleven Thousand Virgins, to justifie an Opinion he mentions, about the time of their Martyrdom.

Longini

Longini Martyris Memoria.

St. Longinus Martyr.

Oratio.

The Prayer.

Brev. Rom. Antiq. Martii 15.

OMnipotens sempiternus Deus, qui pretiosissimo tui sanguinis liquore, oculos Sancti Martyris tui Longini illuminasti; quæsumus, ut dono tuæ gratiæ mentes nostras illustrare digneris, quatenus post hanc vitam in æterna beatitudine te perfrui mereamur.

Qui vivis, &c.

A Almighty everlasting God, who by the most precious Liquour of thy blood, didst enlighten the eyes of thy holy Martyr Longinus; we pray Thee, vouchsafe to illustrate our minds with the gift of thy grace, so that after this life we may merit to enjoy thee in eternal blessedness.

Who livest, &c.

NOTES.

THIS Prayer is founded upon so excellent a Fable that follows there in the forecited Breviary, that I cannot omit to translate it, especially because the Lessons are but short,

Lesson 1.

“ We have it by Tradition, that *Longinus* a Free-man, and belonging to the *Roman* Souldiery, his Eyes being almost blind, with his Lance* pierced our Lord Jesus on the Cross, and by the touch of that blood (which fell, it is supposed, on his eyes) immediately recovered his sight, and believed; who forsaking his Military profession, being instructed by the Apostles, lived 38 years a Monk, stick life in *Cesarea* of *Cappadocia*; and continuing in all sanctity, by Doctrine and Example converted many to the Faith. At length he finished the glorious strife of Martyrdom,

* It is well if they have not made a Man of the Lance; and *Longinus* be not derived onely, *Longinus* *Longinus*.

“tyrdom, for the Confession of *Christ*, under the President *Octavius*. [This story of blind *Longinus* piercing *Christ*’s side, and recovering his sight, and being converted, they would countenance by the revelations of *S. Veronica*; but *Baronius* looks upon the story of *Longinus* the Souldier that was blind and pierced *Christ*’s side, as taken out of Apocryphal writings.

Bolland. *Act. Sanctor.*
ad Januar. 13. p. 912.

Ad an. 34. num. 127.

Bollandus, though he has given us his life, yet confesses that his name was not heard among the *Greeks*, till the year 715.

Bolland. *Ibid.* ad
Mart. 15. p. 376.

and among the *Latines* not till the writing of the Martyrologies, and those too not the most ancient, for that of the Genuine *Bede* has it not. It is also farther remarkable, that though this Lesson and many Martyrologies agree in making *Longinus* to be a Martyr of *Cappadocia*, yet the *Mantuans* maintain a strong contest, that his Martyrdom was at *Mantua*, and that there his Body was long ago found (viz. an. 804.) together with a Vessel having some of the Blood of *Christ* in it, which he brought thither; and they say, that *Mantua*, or a place hard by it, was of old called *Cappadocia*. They of *Sardinia* doe the like, and maintain that *Longinus* was born among them, suffered under *Nero*’s persecution there, and that the Body of this *Romantick* Saint, was found and digged up by them, an. 1626. but to go on with the Lessons.]

Lesson 2.

“When he was brought before the President, while he by various Arguments fought to draw him to the Worship of Idols, among other things he said to him; Sacrifice to the Gods, for I perceive that through thy too great abstinence, thou art not able to endure torments. But while he continued still to preach *Christ*, the President in choler commanded all his Teeth to be struck out, and his Tongue to be cut off. *Longinus* notwithstanding this, did not*

* *Qui res humanas à Divis, quorum historias scribendas sumunt, alienas fore censent, hi Divos ipsos nō homines quidem fuisse videntur credere.* Melch. Calosse

" lose his speech, but said to the President ; If thou believest
 " the Gods which thou worshippest to be truly such, suffer
 " me to be punished by them, whilst I break them in pieces,
 " and then I will believe them to be true Gods ; but if after
 " this they doe me no harm, I will believe still in my God.
 " The President gave him leave, who taking an Axe, hewed
 " in pieces all the Images, and whatsoever was in the
 " Temple. Whereupon the Devils presently going out of
 " the Images, entred into the President and into his Ser-
 " vants ; who raving, and barking, and falling prostrate at
 " *Longinus* his feet, upon the request of the People that
 " made great acclamations, that the Saint would drive a-
 " way the Devils, he healed them, and a great number of
 " the by-standers, seeing this wonder, believed.

Lesson 3.

" But a little while after, the President being instigated
 " by the Devil, and accounting all these things to be but il-
 " lusions of the senses, he spake thus to *S. Longinus* ; When
 " the Emperour shall hear, that through the Magical Arts
 " of Christians, this City has departed from the Sacrifices
 " of the Gods, he will destroy us all. The President being
 " sharply reproved by *Aphrodisius Commentariensis*, for
 " tormenting a Man of God, who had delivered them all,
 " and the City ; the President thereupon commanded the
 " said *Aphrodisius* his Tongue to be cut out. But by the
 " judgment of God he presently hereupon was struck blind,
 " and being tortured in his whole Body, he began to cry
 " out and desire, that the Man of God *Longinus*, against
 " whom he confessed he had acted foolishly, would pray
 " for him. To whom *Longinus* answered, if thou wilt be
 " saved, kill me, and then I will pray for thee, and thou shalt
 " be healed. Immediately by his command he was behea-
 " ded and the President prostrating himself, upon his repen-
 " tance received his sight, and burying the Saint honorably
 " continued in the Faith. [Thus far the Legend.] *Baro-*
nus in his Annals (*ad an.* 38. *f.* 2.) seems plainly to doubt
 of the truth of this story, when he questions whether he
 may

may give credit to *Metaphrastes* the relator of it. " If, says he, " we may give credit to the Acts of *Longinus* the " *Centurion*, recited by *Metaphrastes*, it is plain, that by " *Pilate's* cruelty the said *Centurion*, together with other " two Souldiers, were beheaded, because they freely confessed Christ. And yet upon the *Roman Martyrology* (*Martiii* 15.) he is not ashamed to tell us of the venerable Body of *S. Longinus*, that is kept at *Rome* in the Church of *St. Augustine*. As another Authour informs us, that his Head and Arm are preserved at *Prague*, among the numerous Reliques that were brought thither by *Charles IV.* but, I think, a

*Bollandus Vol. 1.
Append. ad Jan. 2.*

Man may believe as he pleases, when he observes in the Catalogue such particulars as these, viz. some Reliques of *Abraham*, *Isaac* and *Jacob*. The Arm and some part of the Body of *Lazarus*; Two pieces of two Girdles of the Bl. Virgin: A part of the Body of *S. Mark*, and a part of his Gospel of his own hand-writing: A piece of *S. John* the Evangelist's Coat: A piece of the Staff of *S. Peter*, and another piece of the Staff of *S. Paul*: A part of *S. Peter's* chain: A finger of *S. Anne*: A part of the Bl. Virgin's Veil. The Head of *S. Luke* the Evangelist (though that also is shew'd in a Church at *Rome*) some of the Reliques of *S. Katharine* of *Alexandria*. The Head and Finger of *S. Stephen*; and an Arm of one of the Holy Innocents, &c. We are told

Vit. sanc. ad Mar. 15.

also by the same Author, of the *Vatican* Church having his venerable Arm, with a Ring upon his Ring-finger, and of several other places where his Reliques are preserved. One may the less wonder that such ridiculous Fables as these should be pinn'd upon the Gospel History, by those that have taken the boldness in their publick Books of Devotion to alter and corrupt even the very Gospel-Text it self; for then there can be no security against such absurd comments as this of *Longinus*, and Twenty other like it. To give a few instances of both.

In the old *Roman Missals* and *Breviaries*, upon the *Feria*

5. post

5. *post Dominicam 2. in Quadrages.* the Gospel (*Luk. 16. ver. 19.*) begins thus, *In illo tempore dixit Jesus discipulis suis parabolam hanc, Homo, &c.* The Missal of Pius 5. 1580. reads, *In illo tempore dixit Jesus Discipulis suis*, and leaves out *parabolam hanc*. The present Missals and Breviaries have it, *In illo tempore dixit Jesus Phariseis*. But there is not one word of any of these, chuse which you will, in the Text.

Thus upon the *Sabbatum post Domin. 2. in Quadrag.* (*Luc. 15. 11.*) The old ones have it, *In illo tempore dixit Jesus discipulis suis parabolam hanc, Homo quidam, &c.* The new ones say, *In illo tempore dixit Jesus Phariseis & Scribis parabolam hanc, Homo, &c.* But there is nothing more in the Text than, *Et dixit, Homo, &c.*

So *Domin. 3. post Pentecost.* (for the Gospel, *Luc. 14. 16.*) the old Missals have added, *Dixit Jesus Discipulis suis parabolam hanc*. The new, *Dixit Jesus Phariseis parabolam hanc*, which are also both false, for our Saviour spake to one particular Man.

So *Dominic. 4. post Quadrages.* (Gospel is *Joh. 6. v. 1.*) Instead of *Posthac abiit Jesus, &c.* Both old and new reade, *In illo tempore abiit Jesus*. Which is not to be turned off, by saying that, *In illo tempore*, is a common beginning of the Gospel-Lessons, (as, *In diebus illis*, commonly begins the Lessons of the Old Testament) to signifie, I suppose, to the people, who do not understand *Latin*, when the Gospel begins. For surely the Church ought not for any such pretended convenience of the people, be so uncivil to the Scripture as to contradict it, and put *At that time* for *After that time*.

But the most remarkable instance of corrupting the Text I meet withall, is in the *Feria 3. post Dominic. 3. in Quadrages.* where all the old Breviaries and Missals I have teen begin the Gospel for the day (*Matth. 18. 15.*) in this manner: *In illo tempore, respiciens Jesus Discipulos suos, dixit Simoni Petro, si peccaverit, &c.* And so it is in the Reformed Breviary of Pius V. *Antverpia, 1580.* The reason of this

this addition is plain, because the Gospel says presently, *Whatsoever ye shall bind on Earth, shall be bound in Heaven*, &c. and they thought it not fit that Christ should say these words to any but to *Simon Peter*, to whom the Keys of the Kingdom of Heaven were committed. Now in the present Books it is altered thus, *In illo tempore dixit Jesus discipulis suis*, which is an addition to the Text still, for there are no such words there, though more tolerable, because it is true, that Christ did speak them to his Disciples.

And as they have endeavoured to abuse the Text, so they have also made lewd Comments in several places upon it. Of which I'll give the Reader a few remarkable Instances, as I find them in a Book called the *Festivale* (or Homilies upon the Festivals before the Reformation :) We reade in the Gospel that the Bl. Virgin was astonished when the Angel *Gabriel* brought his happy Message to her; now that Book gives this reason for it. "There was in that County a Man that coude moch Witchcraft, and so with help of *Fiendes*, he made himself like an Angel, and came to divers Maidens, and said he was sent from God to them on his Message, and so often times lay with them, and did them great villany: Then when our Lady heard tell of that Man, she was addread lest it had been he, for she had spoke with none Angel before, fol. 93.

So fol. 72. in the Sermon upon the Circumcision of our Lord, it says, "The flesh which was cut from *Christ's* member at his Circumcision, an Angel brought it after to King *Charles* for the most precious Relique of the World, and for the greatest worship he could doe thereto, he brought it to *Rome*, to a Church that is called *Sancta Sanctorum*: (concerning this fore-skin we shall have a fit occasion to speak more afterwards.)

Ibid. fol. 67. "When our Lord lay in the *Cratch*, the Ox and the Ass fell down on their Knees and worshipped Him, and eat no more of the Hay.

Ibid.

Ibid. fol. 66. "Thomas the Apostle's (a) hand that was in Christ's side, would never go into his Tomb, but always lay without, which hand had such virtue in it, that if the Priest, when he goes to Mass, put a branch of a Vine into his hand, the branch putteth forth grapes, and by that time that the Gospel be said, the Grapes been ripe, and he takes the Grapes and wringeth them into the Chalice, and with that Wine houselleth the people.

(a) It is no doubt this hand that is meant, in that story Stapleton tells of this Apostle, how John the Patriarch of the Indies, An. 1120. declared publickly to the Pope, *Sanctum Thomam Apostolum omni anno communicare populum suum, manu propria porrectâ dignis & retractâ ab indignis.* Stapleton de tribus Thomis, p. 19.

Idem, fol. 108. Concerning the death of the two great Apostles, Peter and Paul, it says thus: "St. Poule, for that he was a Gentleman born, for the more worship, they smote off his head, but crucified Peter with his head downward.

So fol. 91. (speaking concerning Judas his bursting asunder) "The Fiende could not draw out the Soul of Judas when he hanged himself, out of his mouth, because he had lately kissed the mouth of Christ, therefore the Fiende brake his Womb and shed out his Guts, and then he took his Soul and bare it to Hell. But surely the foul Fiend, imployed about this work, was not such a fool as this Writer, not to remember a certain Back-door very proper for such a foul soul as Judas his was, to issue out at, and so to no purpose at all for this end to take such needless pains.

A Prayer to the 3. Kings
of Colen.

Hora Sec.
usum Sa-
rum.

TRIUM Regum
trinum munus
Christus homo De-
us unus unus in essentia trina

SINCE I can make no sense of some part of this, I shall therefore make no Rithme upon any of it, let him doe it, that has a mind.
C done

donā tres signent Rex in au-
ro; Deus thure Myrrha mor-
talitas: Colant Reges prop-
ter Regem summi Reges ser-
vent Regem coloni Coloniae.
Nos in fide sumus rivi, hi sunt
fontes primitivi, gentium pri-
mitivæ.

Tu nos ab hac Christe valle
Duc ad vitam recto calle
per horum suffragia,
Ubi Patris, ubi Nati,
Tui & amoris Sacri
Fruī mereamur gloria.

Oremus.

DEus qui tres Magos O-
rientales, *Jaspar, Mel-
chior & Balthasar*, ad tua cu-
nabula, ut te mysticis vene-
rarentur muneribus sine im-
pedimento stella duce dux-
isti; concede propitius, ut
per horum trium Regum pi-
as intercessionem & merita
commemorationum, nobis fa-
mulis tuis tribuas, ut itinere
quo ituri sumus, celeritate, læ-
titia, gratia & pace teipso so-
le vera stella vera luminis lu-
ce, ad loca destinata in pace,
& salute, & negotio peracto

Instead thereof, I'll give you
an excellent account concer-
ning the 3. offerings of these
wise Men, out of the *Festivale*
on *Epiphany day*, which is this,
"Joseph kept of the Gold as
"much as him needed, to pay
"his tribute to the Emperor,
"and also to keep our Lady
"with while she lay in child-
"bed, and the rest he deeded
"to the poor. The incense
"he brent, to put away the
"stench of the stable there as
"she lay in: and with the
"Myrrhe, our Lady annoin-
"ted her Child, to keep him
"from Worms and Disease.

Ler us pray.

O God, who by the gui-
dance of a star didst
lead without impediment the
three Eastern Magi, *Jaspar,*
Melchior and Balthasar to thy
Cradle to worship thee with
mystical gifts; mercifully
grant, that by the pious in-
tercessions of these three
Kings, and by the merits
of their commemorations,
thou wouldst afford unto us
thy servants, that in the
journey which we are un-
dertaking, with speed, joy,
grace and peace, thou thy
cum

cum omni prosperitate, salvi
& sani redire valeamus.

Qui vivis, &c.

Amen.

self being the Sun, the true
star, the true light of the
day, we may come to the
places we design to go to, in
peace and safety; and after
the dispatch of our business,
may be able to return safe
and sound with all prosperi-
ty. Who livest, &c. Amen.

*Horæ sec. usum
Romanum, 1570.*

O Rex *Jaspar*, Rex *Mel-*
chior, Rex *Balthasar*,
rogo vos per singula nomina,
rogo vos per Sanctam Trini-
tatem, rogo vos per Regem
regum, quem vagientem in
cunis videre meruistis; ut
compatiamini tribulationi-
bus meis hodie, & intercedi-
te pro me ad Dominum, cu-
jus desiderio exules facti estis:
& sicut vos per Angelicam
nunciationem de reditu ad
Herodem eripuit, ita me ho-
die liberare dignetur ab om-
nibus inimicis meis visibilibus
& invisibilibus, & a subita-
nea & improvisa morte, &
ab omni confusione mala, &
ab omni periculo corporis &
animæ.

O King *Jaspar*, King
Melchior, King *Bal-*
thasar, I intreat you by eve-
ry of your names, I intreat
you by the Holy Trinity, I
intreat you by the King of
Kings, whom you merited
to see crying in his Cradle;
that you would compas-
sionate this day my tribulati-
ons, and intercede with the
Lord for me, for the desire
of seeing whom, you were
made exiles; and as he deli-
vered you by the Angels mes-
sage from returning to *He-*
rod; so he may vouchsafe to
deliver me this day from all
mine enemies, visible and in-
visible, and from sudden and
unforeseen death, and from all
evil confusion, and from all
danger of body and soul.

Oremus.

Let us pray.

DEUS Illuminator omnium gentium, da populis tuis perpetuâ pace gaudere; & illud lumen infunde cordibus nostris, quod trium Magorum mentibus aspirasti.

Per Dominum, &c.

O GOD, that dost enlighten all Nations, grant unto thy people that they may rejoyce in perpetual peace, and infuse that light into our hearts which thou didst breathe into the minds of the three Magi.

Through our Lord, &c.

NOTES.

THIS piece of Devotion is so great an instance of the folly and gross superstition of this Church, that I cannot but make some considerable Remarques upon it, before I go farther: and especially because this Tale of the 3 Kings of *Colen* is again revived by Mr. *Cressy* in his late Church-History, who I see is resolved (such is his discretion) to play all the lost Games of the Church of *Rome*, and would fain give veneration to a story, which for its ridiculousness (and without any other design) has been set to a Tune in the Catch-Book, after it had been blotted out of the Devotions of the Church.

It cannot but seem very strange to all but those who are for *Devotion* without *Discretion*, that any should in their addresses to Almighty God, presume to tell him their idle and uncertain stories; especially when they have his own direction (who sure best knows what is pleasing to himself) what name they are to use, and to whom they are to go in all their prayers, that they may speed in Heaven. We have oft heard of the *Son of God*, in the Scripture, as a prevailing *Advocate* with the *Father*, but never a word there of the *Mother of God*, as destined to such an Office; or an instance of any there, that ever came to God by her, or by any other

other departed Saint. A man might well suspect, that these men who thus apply themselves to them, imagined that either *Christ's* hands were too full of Petitions, or that his heart was not so tender as theirs; (which I shall after show, is indeed their plain sense concerning the *Bl. Virgin*,) or that some Courtiers in Heaven had lately stept into greater honour and favour with God than he. But how I pray come these 3 Kings of *Colen* to be in so much vogue for intercession? The Scripture, I am sure, neither tells us, that the men who came from the East to visit our Saviour, and to offer gifts to Him, were either Kings, or that their number was onely three (their three offerings do not prove it, for each one might offer all three) or that their names were *Jaspar*, *Melchior* and *Balthasar*; and yet all this must be put (as if it were unquestionable) into a Prayer. But, it may be they will say that Tradition will supply all these defects. If it were such a Tradition as has delivered the Bible to us, and the names of the several Writers of that Holy Book, we might and would accept it; that is, if it were ancient enough, and agreed with it self. But the learned *Isaac Casaubon* (not to mention others) has said enough in his second Exercitation, number the 10th. against *Baronius*, to show the folly of this pretence. For to pass over their being (a) Kings, (which if they were, they must be onely truckling and petty ones) the ancient Writers have not pronounced their number to be onely three, and neither Ancient nor Later have agreed that these were their Names.

(a) Concerning which see *Maldonate* on the 2d. of *S. Matthew*, v. 3, who says thus, *Ecclesia Magos fuisse Reges non certa & Catholica fide, sed probabili opinione credit. Licuit enim Christiano Poëta (sc. Mantuano) salva Religione dicere: Nec Reges, ut opinor, erant.* (The more shame their Prayers should be so positive that they were so.) *Licuit multis nostro tempore Catholicis & eruditis Theologis idem scribere:* and then he mentions such arguments as these; *Non fuisse Evangelistam silentio nomen Regum, si Reges fuissent, prateriturum, cum id ad honorem adorandi Christi magnopere pertineret: majore apparatu excipiendos ab Herode, Reges à Rege.*

I think, if I had their perswasions, that the Saints are mightily pleased with the addresles that are made to them, and reflected withall upon the slender assurance that is given, that they were but three in number, I should be afraid, lest there should happen to be a fourth, and he as deserving a King as any of the other; and that every time I invoked the three, I should be in danger of disobliging him, by seeing his fellows venerated and courted perpetually, and himself without regard, and having nothing to doe. But what if they have guessed right at their number, and have been out in their names? Are they sure that the Saints will not take it ill to be miscall'd? And what if they should not know whether you have any thing for them to doe, till they hear their own true names? What will this prayer then doe good to *Jaspar*, *Melchior* and *Balthasar*, when another tradition says their names were, *Apellius*, *Amerus* and *Damascus*; a third, that they were, *Magalath*, *Galgalath* and *Saracin*; and a fourth calls them, *Ator*, *Sator* and *Peratoras*? which last I should chuse (in this uncertainty) to call them by, as having the more Kingly sound, if it had not been for a scurvy story *Casaubon* mentions out of an old *Greek* book, that these three, together with *Misael*, *Achael*, *Cyriacus* and *Stephanus*. (the names of the four Shepherds that came to visit our Lord in *Bethlehem*) had been used (and he tells how) for a charm to cure the biting of Serpents and other venomous Beasts.

But it may be I needed not have offered all this about their names, since neither Mr. *Cressy* nor *Baronius* (who has so large a discourse concerning them) have undertaken to justify this prayer in that respect, or so much as to mention how they were called *. Let us come therefore to the main matter, wherein Mr. *Cressy* is to be considered, and that is

(*) *Raynaudus* (*Dypt. Mar.* p. 102.) tells us of a Book printed 1638. which would prove that the 3 *Magi* were *Melchisedech*, *Enoch* and *Elias*; and that they had two names apiece, *Melchisedech* was *Melchior*, *Enoch*, *Jaspar*, and *Elias*, *Balthazar*, and looks upon their bodies at *Colen* to be a fable.

concerning their Reliques to be seen at *Colen*; which is the reason they are called the three Kings of *Colen*; for I hope the Laity of the *Romish Church*, though they are very ignorant, yet do not imagine, that these three ever reigned in that place together, like the two Kings of *Bremford*.

A Digression concerning Reliques.

IT seems to be a story very hard, without great proof, to be believed, that these three dead Bodies should ever come to this City; But we need go no farther for the resolution of this doubt, than to Mr. *Cressy*, who thus informs us out of the Supplement of the *Gallican Martyrology*.

"At *Colonia Agrippina* (or *Colen*) is celebrated the memory of the three holy Kings, who on this day (*Jan. 6.*) adored our Lord in his Cradle at *Bethlehem*. The Bodies of these Saints were by the care and devotion of the holy Empress *Helena*, brought out of the East to *Constantinople*; where in the Temple of *Santa Sophia* (afterward more magnificently repaired by *Justinian*) they remained to the times of the Emperour *Emanuel*; who bearing a great affection to *Eustorgius* Bishop of *Milan*, by birth a *Grecian*, at his earnest prayers bestowed on him those sacred pledges. *Eustorgius* presently conveyed them to *Milan*, placing them in a Church of Religious Virgins. But in the year Eleven-Hundred sixty and four, the Emperour *Frederick*, having by force reduced *Milan* to his obedience, granted to his Chancellour *Raynaldus*, Arch-Bishop of *Colen*, at his most earnest suit, the same three sacred Bodies, which he transferr'd to *Colen*, (a) where he reposed them in the principal Church, in which place they are to this day celebrated with great veneration. Thus far he,

(a) *Ægid. Gelenius* tells us how they lie there; *Situs est pronus quasi adhuc provolutorum ante Dei incarnati Majestatem, & ferme integrè corporibus, nervis & cute arida ac impuribili conspicui sunt.* De *Colen. Magnit.* p. 233.

When I first read this story, it seemed to me, just such a made idle speech, as the Shewer of the Tombs would say over the Bodies of King *Arthur*, or *Guy of Warwick*; and I wish it be not the very Tale that is told over them, to those that visit those holy Reliques at the Metropolitan Church of *Colen*. I think I do not despise this story without a great deal of reason: for *Guil. Neubrigensis**, who lived at that very time when *Milan* was taken by *Frederick*, and who mentions, that these Bodies of the *Magi* were found in an old destroyed Monastery, yet adds, *That this Treasure was not known to the Monks and Clergy that ministered there, but was found when the Church was overturned to the foundation, and revealed by manifest tokens, to whom they did belong* (but what those tokens were he says not a word of) and a little after, — *Nor was it known by what Persons their holy Reliques were brought and laid there*; (it seems there was not a word said about *Helena* at this time.) Besides, it is scarce imaginable, if this story were true, that not one word of it should be mentioned either by *Eusebins* or *Socrates*, and especially not by his beloved *Baronius*, who with so much care has collected out of all Authors the progress of *Helena* into the East, to the holy Land; who certainly was led to it in her extreme Age of above Fourscore, out of Devotion to the Sepulchre, and to visit the places that were so famous for the actions and sufferings of our Lord; and when she had found what she went in Quest of, he tells us of no journey forward, or circuit she made into the East, but there, for ought we can learn, her steps rested till her return. And indeed, by what those Authors relate of her, we may easily conceive how she might spend a *Twelve-month* (if she had so long a time both for her progress and return) without going farther. For we hear, when she came to *Jerusalem*, of her curious search after the Cross, for the finding of which, she was fain to dig some while, and of her building two Churches, one at *Bethlehem*, and another

* *Lib. 2. de reb. Anglic. cap. 8. Nec notum est à quibus personis sacra illorum reliquie illuc dilata, ibique reposita fuerint.*

at Mount *Olivet*. And as her great Age must needs make it improbable, that she should take much pleasure in farther journeying when this great curiosity was satisfied: so the little time she lived after, makes it still more: for *Valesius* makes it out, that *Helena* must end her days, either *an. 326.* (which was the year she came to *Jerusalem*)

Valef. not. in Euseb. de vit. Constantin. l. 3. cap. 47.

or *an. 327.* with whom *Mr. Cr.* here agrees, saying, "She seems to have ended her life either the same year, or in the beginning of the following year; and both he and *Baronius* will have her to dye at *Rome*, after her return to *Constantinople*, which, considering her Age, could not be dispatched in a little time. I might also add farther, that if really *Helena* had been informed of the place of the burial of these 3 *Magi*, and had brought their Bodies along with her to her Son to *Constantinople*, (as this story pretends) it could scarce have been possible, (considering that Age of Learned men, and the fame of the thing) but that a more certain Tradition of this would have remained in the Church: Besides, we now see so little evidence of the place where they were buried, that scarce any thing has more exercised the Pens of Learned Criticks, than to determine what Country that is which the Scripture calls the East, from whence they came; some thinking it was *Chaldea*, some *Persia*, and some *Arabia*; and all giving probable conjectures for their several Opinions; and when not only Later Writers, but even the *Fathers* themselves are divided in this matter, as any who will but consult *Maldonate* in the forenamed place (to omit many others) may see.

But I have not yet done with *Mr. Cr.* but must add a few words more to tell him, that he quite mistook his Cue, in stuffing and swelling his History to such a great bulk, by such a prodigious number of Legends, concerning the Reliques of the Saints and Miracles about them: that his Faith is a great deal too big (for so charitable I'll be, though some I doubt will imagine him to have none at all) and his

Discre-

Discretion apparently too little for the inquisitiveness and Learning of the Age he lives in. That in this wild way of promoting his Faction, he has done infinite disservice to our common Christianity, and that in an Age, wherein too many, God knows, are inclined to Infidelity, by prejudicing them against the belief of the undoubted Miracles, by which our Christianity is proved, when they see such an heap of wonders produced to countenance apparent fooleries and superstitions, but little differing from that of the *Heathens*, and things contrary to the sense of all sober Man-kind. If he had lived in the 9 or 10 Century (as his Talent seems to be fitted for such a credulous Age.) I am inclined to believe that he would not onely have been famed for a *Writer* of others Miracles, but some *Monk* or other, would have made him a *worker* of them too. What pitty was it that Mr. *Cr.* was not in Being 2 Ages ago, when that important Controversie was managed with such zeal about the Bl. Virgin's Ring wherewith she was espoused to *Joseph*, and 2 Towns went together by the ears, in contesting to whom it did belong (which story I'll give the Reader afterwards.) There could not have been pickt out such a man as Mr. *Cr.* to have made a *Prologue* to that *Play*: He could have represented what vast expences *Princes* were at heretofore, to obtain such holy Treasures as they were now concern'd about: How the Reliques of Saint *Austin's* body had been purchased with a 100 Talents of Silver, and a Talent of Gold: How great a Summe the Arm of S. *Bartholomew* cost Queen *Emma*, when she purchased it *Ibid.* of the Bishop of *Beneventum*: He could have told them, that there could scarce be any hard bargain in buying the precious Arm of S. *Sampson* Arch-Bishop, which was taken from such a Shoulder, upon *Id. l. 31. c. 10.* which, when he received the Order of Priesthood, a Pillar of Light from Heaven was seen to rest till the whole Office was finished. And what could he not have said in representing the mighty concern

of Henry the Emperour, who, when he could not with Promises and Rewards; obtain from *Radulph*, *Ibid.* Duke of *Burgundy*, the Lance with which our Lord's side was pierced, and to which was fixed one of the Nails of his Cross; at last with threats of an Invasion extorted it from him, and how he after rewarded the Duke, not onely with store of Gold and Silver, but with bestowing on him a great part of the Province of *Suevia*. Here was a pious Emperour indeed, who to obtain (as he thought) the Lance which pierced our Saviour, could have been contented to have really murdered Thousands of Christians, in which it is hard to say, whether he had expressed more kindness to our Lord or his Members. These stories, no doubt, would have been very acceptable in that Age; but Mr. Cr. must exercise a little patience, if we now should chance to smile at the fooleries of his History in this particular of Reliques; and we promise him to be contented to be called *Jews*, and be ranged by him in the society of evil spirits (I give you his own language) or any thing else he pleases in his Frantick fits to call us; so he will but give us leave to look, before we turn purchasers, and not quite lay aside our reason, when he calls upon us to believe and venerate.

To begin therefore with the last Instance I named, concerning the Spear and Nails of the Cross which the Emperour had. As for the Spear; since the story of *Longinus* (who was once said to pierce our Saviour's side, and to be converted at the cross) may well be lookt upon by all as a Fable; this Spear too I doubt must now follow his fate; especially since the Historians, *Socrates*, *Sozomen* and *Theodoret*, who have told us of *Helena's* finding other Instruments of *Christ's* passion (and some of them have related, how she found and disposed of the Nails, as by and by we shall hear) yet say not a word of her finding the Spear among the rest that were digged out of Mount *Calvary*, where she found the Cross. And as for the Nails, by which our Saviour was fastned to the Cross; *Baronius* has confessed, that there could be but 3, or at most four of them, and he

he also informs us how *Helena* disposed of them : With two she caused a Bridle * to be made for the Emperour *Constantine* ; the third she put in his Crown ; and the fourth (*which in my opinion was best bestowed*) was thrown in a great Tempest into the *Adriatick Sea* , to becalm it : But then any one may see how the Cardinal is put to it , to answer for all the other Nayles that are shown in several places. Thus he attempts it. *Sed fortasse accidit, &c.* " Perhaps it so fell out, that to every one of those Nayles (*that are shown*) there might a small portion of Iron be taken from a true " Nayle, (*that pierc'd his body*) and added to it, (the least I can imagine, is, when two Nayles are rubb'd one upon another, and so one may be sanctified by the other) or rather, " when the ancient Monuments were lost, that testified the " matter, then those Nayles by which the pieces of the holy " Cross were joined, were taken for those by which *Christ's* " Body was fastned to the Cross : And perhaps in some places it so happened , that a Nayle kept among the sacred " Reliques, whereby one of the mystical members of *Christ*, " *viz.* a Martyr, was pierced, was taken for one of the very " Nayles of the Passion of *Christ* (*a fine fetch to save a lye*, the Nayle that pierces *Christ's* mystical members, pierces his body) and then he concludes, *Quicquid sit, fides purgat facinus* ; whatsoever becomes of it, faith purges the crime. (*not of those that cheat with it, nor of the Church that connives at it*) for none of the faithfull worships the Iron, but rather venerates and adores the Passion of *Christ* in the Iron : (*which pretty excuse of the Cardinal, may as well serve for all the stupidity and cheats of the Heathen Idolatry ; for they never worshipped any thing, but with relation to that which they verily believed to be a Deity.*) But to return to Mr. *Cressy* : He tells us out of *Matth.*

* *Theodoret* applies to this the Prophecy of *Zachary* (*cap. 14. v. 20.*) where, following the *LXX.* he reads, *Holiness shall be upon the Bridles of the Horse* : but the *Hebrew*, *מצליות*, (which signifies Bells, not Bridles) quite spoils the conceit, if nothing else did.

Paris, "that the Master of the Hospital of St. John at Jerusalem, sent a portion of the Bloud of Christ shed on the Cross, in a certain crystal Glass, by a Brother of the Temple, well known to Henry III. the which present was confirmed by the Testimony of the Patriarch of Jerusalem, of Arch-Bishops, Bishops, Abbots and Noblemen dwelling in the H. Land, and with what reverence the King and Nobility entertained the said holy Treasure; as also (in the same Chapter) that St. Joseph of Arimathea brought with him into Britany two Silver Vessels, filled with the Bloud of our Saviour, which precious Vessels, by his order, were buried with him in his Tomb: and he gives two excellent reasons, why he would have them thus buried with him. 1. Because, if they should have been consigned to any particular persons in those times, before Christianity was settled in this Island, either a losing or profanation of them could scarce have been avoided: (*By the same reason we should never more have heard of the Spear; and why could not a Miracle, such as is shew'd perpetually in preserving and increasing the Wood of the Cross, have preserved them?*) Whereas a certainty that they were reserved in that place, would be an occasion to stir up the Devotion of present and succeeding Christians to frequent it, and reap benefit by the virtue of them. 2. Again, Saint Joseph had no doubt the same design herein, that the Emperour Constantine exprest, who made (as Eusebius tells us) the Reliques he had collected of the Apostles, be laid up in his Tomb, to the end that being dead, he might be partaker of the Prayers which there in honour of the Apostles should be offered to God: [both which reasons are confuted by himself in the foregoing Chapter, where he tells us, that the particular place where S. Joseph was buried is unknown, and that though one John Blome, (thinking he had a Revelation) obtained leave from the King to search for it, yet his labour was in vain, and that his Reliques could never be discovered; insomuch as some anciently doubted, whether

Ch. Hist. l. 2.
Cap. 13.

whether he was indeed buried at *Glafstonbury*.] But how ever highly he may seem to estimate the Blood of *Jesus*, while it is thus preserved in Glasses and Silver Vessels ; yet I doubt he forgot one thing, which argues it in my Opinion, to be more sacred, and too precious to be deposited any where on Earth ; and that is, (what the Apostle to the *Hebrews* insists on) that this Blood was to be presented in the most holy place, being that of an expiatory Sa- *Heb. 9. v. 11,* crifice ; and that the Heavenly things were to be *12, & 23.* purified by it.

It may be worth Mr. *Cressy's* resolving, whether the blood that was shed on the Cross, after it was poured out, had any relation to our *Saviour's* Body : if it had ; whether, when his Body became glorious * and immortal, after his entrance into the holy place, that is, into Heaven, we must not say the same of his Blood too : unless we will make a strange and incongruous difference between the Body and Blood of *Christ* ; which would be more still, if some part of his Blood (as we must suppose some remained in his Body, and was not wholly evacuated when he dyed) suffered such a glorious change, and other parts of it remained as they were before ; some of it translated above, and some of it remaining still below : If he say that all of it was made like unto his glorious Body ; I ask then, whether he may not as wisely think to fill a Bottle with the Sun-beams, as with this Blood ?

* Dr. *Jackson* on the Creed, Book 10. cap. 46. pag. 3258. To inquire, says he, what should become of all our *Saviour's* blood, whether shed in his Agony or upon the Cross, will seem I know a curious Question, specially to slothfull Students in Divinity. On the other side, it would argue a drowsie fancy, either voluntarily to imagine, or to be by others persuaded, that this most precious blood being shed in such abundance, should be like water spilt upon the ground ; or mingled with dust ; or dispersed by the heat of the Sun, and resolved into vapours : Seeing every drop of it was truly the blood of God, it can be no sin to suppose, nay, to believe, that all of it was by his death made, as his body now is, immortal ; that all of it was preserved intire and sincere, and brought, either by his own immediate power, or by the Ministry of his holy Angels, into those Heavenly Sanctuaries, which were to be consecrated by it,

to be the Seats and Mansions of Everlasting Bliss unto all true Believers, and thus brought in at the time of his entrance into Paradise, in Soul, though not in Body, which was immediately after he had commended his Spirit unto his Heavenly Father.

I foresee Mr. Cressy will have a hard task to resolve this with satisfaction; because I observe how the great Jesuites of his Church are at a loss in a like case, though of less difficulty, to wit, about the *Præputium* of our Saviour, which was cut off at his Circumcision. How this sacred Relique was preserved and found we shall have occasion to mention afterwards; but they are not agreed, where it is kept*.

Costerus says, it was kept at *Antwerp* many years, till the fury of Hereticks took it away, in the Year 1566. *Cardinal Tolet* says, to this day it is kept at *Calcuta* in the Church of Saint *Cornelius* and *Cyprian*, where it has been worshipped from the Year 1559, to 1584. *Salmeron* out of the Legend of *Jacobus de Voragine*, will have it to have been given by the Bl. Virgin, first to *Mary Magdalen*, and afterward to have been brought by an Angel to *Charles the Great* at *Aken*, and after came to be laid up in the *Lateran*; Hence those Verses,

* See *Bollandus*, *Act. Sanct. ad Jan. 1. de præputio Christi*. And *River's Apologia pro S. Maria Virgine*, lib. 1. c. 17.

Tolet. in cap. 2. Luc. annot. 31.

Salmeron in Evang. Tom. 3. Tract. 36.

*Circumcisa caro Christi, Sandalia Sacra,
Atque Umbilici viget hic præcisio chara.*

That is,

Christ's foreskin and blest Sandals are kept here,
And what was cut from off his Navel dear.

But for all this, the Church of *Antwerp* seems to say the most for themselves, that they were the owners of this Treasure; if we either consider the Miracles they also pretend to, or the numerous testimonies *Bollandus* has mentioned

ned: *First*, that of the *Chapter of Antwerp*,
Loc. citat. an. 1416. of *Theobald*, Arch-Bishop of *Bijon-*
ti, an. 1427. of *John* Bishop of *Cambray*, an.
 1428. (in whose presence, we are told, the wonder appea-
 red, of three drops of blood, which distilled from the *Præ-*
putium upon the Corporal on which it was laid) of Pope
Eugenius, an. 1446. and the Bull of *Clement VIII.* an. 1599.
 in which the *Confraternity of the Circumcision* is confirmed,
 which was long before there instituted. There is another
 place still that pretends to this Relique, for those of *Podium*
 do carry it about with great Veneration on the Feast of
 the *Ascension*; but the Knife of the
Circumcision is shown to the people at
Compendium.

Bollandus in Appendic.
Vol. 1. ad 1. Januar.

But then comes a farther doubt; If this be true, says *Sal-*
meron, it is very wonderfull; for since *that* Flesh is of the
 truth of his humane Nature, we believe that upon the
 Resurrection of *Christ*, it returned to its glorified place.
Suarez the Jesuite is also put to it, to resolve the Question;
 who, notwithstanding all the Revela-
Suarez. in 3. par. qu. 54. tions to *St. Briget* concerning the pre-
Art. 4. disp. 47. Sec. 1. servation of this Relique, concludes;
 "That the Body of *Christ* rising from the dead, had a fore-
 "skin; because this is a particle of Man's body, belonging
 "after a sort to its intireness; therefore it is not wanting
 "to the Body of *Christ* now in Heaven, in which there is
 "no imperfection: Besides, *Adam*, and other beatified
 "Saints have their bodies intire, without the defect of this
 "Part, &c. As to the Objection, that the foreskin of *Christ*
 "is still preserved in the Church, he answers, "1. That *In-*
 "nocent the III. called it in Question. 2. He adds, that the
 "foreskin belongs to the intireness of the Body *formally* and
 "not *materially*; therefore some material part may remain
 "on Earth, which was supplied to the Body of *Christ* in
 "Heaven, from other matter that was sometimes of his
 "Body, and had been resolved by continual Nutrition. *Thua-*
he. Now if all this difficulty appears in salving this Relique,
 which

which is a less considerable part of our Saviour's Body; the difficulty must increase when we speak of this Relique of his Blood; especially because it was that very individual Blood which was last in his Body when he dyed, and then a part of it: And it ought to abate Mr. Cr.'s confidence still more; when he calls to mind, that it is the most common Opinion of the *School-men*, that the Blood of *Christ* was *Hypostatically* united to the *Word*, not onely when he was alive, but also in *Triduo mortis*; and that a Divine of *Barcelona*, who preached that the Blood of *Christ* shed in his Passion, was separated from his Divinity, was condemned for preaching Heresie, and a Book written against him, by the command of Pope *Clement VIth*, and he was made to recant his Sermon, as you may see in *Vasquez*, who asserts it as his own Opinion, * that, 'No portion of the blood of *Christ* did remain on Earth, under the form of blood, but onely under its colour, *amissâ formâ sanguinis*. *Aquinas* also is positive, "Whatsoever, " says he, belongs to the nature of a humane body, was " wholly in the body of *Christ* when " he rose, as his flesh and bones " and blood, &c. and therefore all " those were in the body of *Christ* when he rose, and that " intirely without all diminution, otherwise it had not been " a perfect resurrection. And more fully afterward, " all " the blood that flowed from the Body of " *Christ*, since it belongs to the verity of " humane Nature, rose in the Body of " *Christ*: as for that blood which is preserved in some " Churches for Reliques, it did not flow from *Christ*'s side, " but is said miraculously to have flowed from a certain Image of *Christ* that was pierced. Which last words refer to that story that is told in a Book attributed to St. *Atanasius* (though falsly, as *Bellarmino* confesses, *de Scriptor. Eccles.* p. 116.) wherein he relates, how a Jew at *Berytus* pierced the Image of *Christ* upon the Cross, and blood issued

*Vasquez. in 3 part. Thomæ, Qu. 5. Artic. 2. Disp. 36. cap. 4. * Ibid. cap. 8.*

Thomas part 3. qu. 54. Artic. 2. respondeo dicendum.

Ibid. ad Tertium.

sued from it. *But enough of this matter.* As Mr. *Cressy's* discourse is weak and childish (to say no worse) about the Bloud of our Saviour, so it is too, about the Bodies of the Saints. The *Roman* Church celebrates the Martyrdom of Eleven Thousand Virgins upon the 21 of *October*, all slain at one time: I shall now onely deal with Mr. *Cr.* about their *Reliques*, deferring to speak to their *story*, which I intend to give afterward. If we suppose what he says about their slaughter and the circumstances of it, to be true, one may then allow the place pretty easie to be found where they *Ch. Hist. l. 9.* were buried, and we'll suppose it, as he says, to *cap. 20.* be near *Colen*; and that that might be done about 10 Years after, which he says the Arch-bishop of *Colen* did, taking their Bones out of the ground, and reverently burying them again in Chests hewn out of Stone (which is hard to be believed, the number is so great; but if *Colen* could show 1100 such Chests, allowing 10 Bodies, which is fair, to one Chest, that doubt might cease) we might then also grant, that several of those Bodies and parts of them, might have been preserved a long time, (though without a Miracle, they that have been dead 12, or 1300 Years, will scarce look so fresh as I suppose their pretended remains do at *Colen* and other places, where they show more than stone Chests.) Grant too, that these reliques have been dispersed, as he would have them, all over the World, and let the Town of *Maidenhead*, take its name from the Head of one of the Virgins there (*I know not how long since*) kept and venerated. But now comes that wherein my Faith is cramped (which yet Mr. *Cr.* runs off as roundly as any part of the story) viz. his confident pretending, *Ibid. lib. 9.* that the body of such a one of these Virgins, *cap. 23.* naming her, lies at such a place, and he mentions above 40 of them, with the distinct places where the Reliques are preserved. "The body of *St. Ursula* her self (the Leader of them) is still preserved at *Colen* *," "but her

* As certainly, as that very Gold-Ring is still kept there, with which *Ursula* was betrothed to Prince Con-

Head was translated to *Paris*,

ris,

“ris, where the College of Sor-
 “bon acknowledge her their
 “Patronefs: (having got so
 “choice a part of her as her head.) At St. Denis in France is a
 “commemoration of *Panfredis, Secunda, Semibaria, Florina*
 “and *Valeria* companions of *Ursula*, whose Reliques re-
 “pose there: In *Flanders* the Monastery of *Marcian* pos-
 “sesses some part of the body of *Cordula*, &c. Now I de-
 fire Mr. Cr. to satisfie me in this one demand; since these
 bodies undoubtedly were buried at first, as rudely as they
 were slain, and that in a strange Countrey far distant from
 their own, where they were known to none; and are not
 pretended to have been stirred out of their first grave, till
 about 10 Years after their burial; Let him tell me without
 flying to a Miracle (which is as foolish in this case, as idle
 talking of Occult Qualities in a Question of Philosophy) how
 could any one know the body of S. *Ursula* from that of
 S. *Cordula*; S. *Babcaria* from S. *Semibaria*; and so distin-
 guish any of the rest? If he thinks the Question hard, I’ll
 give him time to send to *Colen* to be resolved farther about
 it, and if he pleases too, about the 3 Kings there; and he
 would doe well to enquire whether *Ursula* had not more bo-
 dies and heads than one; since in the Index of the Reliques
 of *Glastonbury Abbey*, it is thus recorded; In a coffin, the
 Reliques of S. *Ursula the Virgin* are
 contained satis plenè, and in the same
 coffin is contained a third part of the
 Reliques of S. *Daria the Virgin* (who yet in the Visions of
 S. *Elizabeth* is said to be the Mother of *Ursula*, which cre-
 ates a farther doubt worth resolving) the gift of *Henry Bi-*
shop of Winchester (who was Abbot there, and lived at that
 time when the Sepulchral Titles were discovered, that gave
 occasion to the dispersing the Reliques of the 11000 Vir-
 gins, in the Year 1156.) The *Bergomenses* also firmly be-
 lieve, that they have the head of S. *Ursula*, as well as they
 of *Colen*. But to go on.

natus, which Laurus says he saw
 shown at Colen among their Reliques.
 Laurus de annulo pron. B. Virg. pag. 2.

Bish. Usher de Britan. Ec-
 cles. primord. p. 626, 627.

He tells us of *S. Audoen's Reliques*, that being applied to one almost consumed with the Leprosie, *Lib. 32. cap. 3.* and to another half dead with the Palsey, by the hand of *S. Odo Arch-Bishop of Canterbury*, they were immediately restored to health. Now though I could have wished, that any other hand had applied them, than *S. Odo's*, because some may doubt, considering how great a Miracle-worker (as we shall see afterwards) *S. Odo* was, whether it was his *hand*, or the others *Reliques* that wrought the cure; yet I shall be so civil, as to make no farther scruple about either *Adon* or his other two Brothers, they may all work miracles, I'll not question it, when *Adon, Dadon and Radon*, * are their names.

* *Capgrave* calls them *Ado, Bado and Dado. in vita S. Audoen.*

He says concerning *S. Brigid. (lib. 10. c. 12.)* that in Testimony of her Virginity, having touched the wood of an Altar, it became presently green: But I shall take leave to suspend my faith in it, till I am told, who ever called her Virginity in question (for that he says not a word of) and I cannot upon my Principles imagine that any such miracle would have been shown, unless that which it gave testimony to, had been opposed; any more than that there would have been any Miracles in the Primitive Church, if there had been neither *Jews* nor *Heathens*, who blasphemed and contradicted the sacred Doctrines of *Christ*; for these are not for them that believe, but for them that believe not. I'll also give him another Miracle of *S. Brigid*, to make my peace with him, (if he can believe it he may; for I cannot) which I find in the Breviary of *Sarum, Les. 2. of S. Brigid* (where also that about the Wood being made green is mentioned.) “*S. Brigid* being sent by her Mother a milking, in order to the making of Butter, she gave all the Milk to the poor; and when the rest of the Maids brought in what the Cows afforded, she prayed to the Lord, and he bestowed Butter upon his Virgin in great abundance. (As if God would miraculously encourage that which he has so expressly

expressly forbidden, the doing evil, that good may come of it; this sure is onely fit for them to believe who very often practise it.) We are farther informed also, that she used to divide the Butter she gave away into 12 parts, as if it were for the 12 Apostles, and one part she made bigger than any of the rest, which stood for *Christ's* portion: though it's

Bolland. *Act. Sanct.*
ad Febr. 1.

strange she forgot to make another inequality, by ordering one portion more of the Butter to be made bigger than the remaining ones, in honour of *S. Peter* the Prince of the Apostles. These Butter-miracles, I was apt to fantasie, could afford no *Sure Footing* to a wife Man's faith; and yet I observe, that the onely wonder that we are told of another *She-Saint*, (to wit, *S. Haseka*) is but this, that at a meal, by her prayer she made stinking Butter sweet. But Mr. *Cressy* calls us to harder tasks of believing still in some other instances he gives about the Saints bodies. The one is concerning *S. Baldred*, out of the *English Martyrology*. Where it is said, "That he was wonderfully buried in three places, "seeing three Towns, *Aldham*, *Tinningham* and *Preston*, "contended for his body. The meaning of which is, that his whole body unremoved was buried in three places, else it was no wonder at all. This Mr. *Cr.* believes, and so do I, onely we differ in this small circumstance, that I believe it to be a stupid and notorious lye. But I seem plainly to apprehend, that he did not intend that we Protestants should much trouble our selves about it; for he knew well enough, that this was too hard a morsel for us to swallow down, upon the mere credit of a Martyrology: but oh this is a sweet story for his Catholicks, who are resolved to believe in spite of all their reason, that the whole Body of *Christ* may be at the same time in a thousand places; and let them take the comfort of it, I shall not envy them. Another is somewhat to the same purpose, concerning *St. Thelian*:

Bolland. ad
Januar. 26.

Lib. 14. c. 3.

"After he was dead, the Inhabitants of 3 several places contended earnestly which of them

Lib. 11. c. 13.

"should enjoy his body : those of *Pennalum*, where his an-
 cestors had been buried; those of *Lanteliouaur*, where he
 dyed; and those of *Landaff*, among whom he had been
 Bishop. When therefore no agreement could be made
 amongst them, there appeared presently *three* Bodies so
 like to one another, that *three* eggs could not more per-
 fectly resemble. So each of these people took one of them,
 and by that means the controversie ended. *But when it fol-*
lows, That by frequent miracles at his Tomb it appeared,
 that the Inhabitants of *Landaff* possessed the true Body.
 This story neither need create us but little trouble, since, a
 good luck will have it, it confutes it self. For, can any one
 imagine, that when three Towns are with equal zeal and de-
 votion contending for the possession of so great a Treasure
 as his Body was, that onely one of them should glory in the
 prize? or that the same Miracle which gave it them, should
 give them occasion to laugh at the other two, who were
 fobb'd and cheated with an aery Image, and made to em-
 brace a *cloud* instead of *Juno*? I can allow easily that God
 might *deny* 20 Towns, who should have put in for it, but I
 cannot believe that he would thus *deceive* one: This was a
 trick fit for none but the Devil to play, who delights in cou-
 senage and abusing of Man-kind: but rather than thus to
 think of God, I'll sooner be persuaded that a tender hear-
 ted Father, when *three* of his hungry Children cry to him
 for Bread, will fill the Belly of one of them, and still the
 complaints of the other two, onely with a painted Baby or a
 Rattle. And now methinks I begin to be weary of con-
 sidering these follies, and it's well if I have not made the Rea-
 der doe some penance too; since therefore I hope I have suf-
 ficiently secured him, from giving too hasty a credit to
 Mr. *Cressy's* Legends, I dare now trust him with such idle
 tattle, as this that follows. (Onely premising, that if there
 were 20 more such Miracles told us, though we should hear
 of the finding Children unhurt on the Tops of Trees in Ea-
 gles nests, as in the case of *Nesting*, (*lib. 32. c. 19.*) if they
 have the seal of *St. Dunstan's* age, or the next upon them,
 that

that is, refer to 900 or a 1000 Years after *Christ*, the Reader may give them a pass in course, and need not examine them farther, or stop them.)

"The Lungs of King *Edward* the Martyr *Lib.33. c. 17.*

"continued fresh for many Ages and seemed

"to pant.

"The Chariot in which the body of *St. Ed-* *Lib.33. c. 15.*

mund was carried, passed over a Bridge,

"narrower than it self, without any harm, so that one

"wheel rolled in the Ayr. (Pure *Capgrave.*)

"A Monk of *Glastonbury* named *Ailsi*, *Lib.32. c. 19.*

"refusing to bow, as others did, to a Cruci-

"fix; at last, either out of compunction, or

"by command of his Superiour, he bowed himself: but a

"voice proceeding from the Image, said these words di-

"stinctly; *Now too late Ailsi, now too late Ailsi*, which

"voice so frightened him, that, falling down, he presently ex-

"pired: And so that which follows of a Cross shaking over

King *Edgar's* head, and a Crown falling. So (*lib.32. c. 25.*)

After a great debate between the Seculars and Monks, when

a great many things had been alledged against the Monks,

and every one expected *S. Dunstan's* resolution, who was pre-

sent; an Image of *Christ* on the Cross, which was fastned

above in the Room, spake these words distinctly in the hea-

ring of all. *It must not be, it must not be, you have ordered*

things well, you shall do ill to change them. Every one was

amazed, and *S. Dunstan* said, my Brethren, what would you

have more? you have heard the affair decided by a Divine

sentence: They answered, we have indeed heard it: and

upon this the Monks of *Winchester* remained secure, and

were never after disturbed in their possession. But *Mr.*

Cressy adds, though the Debate ended, the minds of the

contrary party were not yet satisfied, but they still pursued

their pretensions; that is, I suppose, they were crafty knaves,

and knew more than others did of the secret of speaking I-

images; and so * *Polydore Vir-*

gil, mentioning this very mat-

* *Polid. Virgil. Anglic. Histor. l. 6.*

in fine, atque sic Monachi ope divina

vel humana potius (nam etiam tum non defuerunt, qui id oraculum Phœbi magis quàm Dei fuisse, hoc est, hominum fraude, non Dei nutu, editum putarint) utrunque parta retinuerunt.

ter, says, that some thought this voice was rather formed by the fraud of men, than by the ordering of God : and indeed any man, without much breach of charity, may have

liberty to suspect these things of contrivance, since this device of moving Images was practised no longer since, than the Age before us; when the famous Image of the *Rood of Grace* was brought forth and publickly show'd at *St. Paul's* cross with all its tricks and Mechanism (a) : and

(a) *L. Herbert, Hen. 8. pag. 432.*

we could (if need were) tell Men of Books, that will direct them how all such things may be done; and how even the Image and representation of *Christ* in the form of a Child, (a thing talked of not long ago, as a wonder in *France*, and which *Mr. Cressy* relates an instance of, *lib. 9. c. 11.*) may at Noon-day be made to descend, to remain unmoveable and fixed upon an Altar, to ascend up again without wires, or any visible hand to move it, or possibility of stirring it one inch out of its place, (if any by-stander should attempt it) and all without either conjuring or miracles. But if any stiff Catholick be resolved to believe these voices to be miraculous, and thinks they mightily serve for a proof of their way of Religion and Worship; he may doe well to bethink himself, that whether he will or no, the old *Gentile Religion* will come in for a share in the demonstration, and an equal kindness in all reason should be expressed to their superstitions, which have been long since recommended to the world by just such wonderfull attestations; for, what's the difference, I pray, between the voice that said in the case of the Monks, *Ye have ordered all things well, &c.* And that which *Valerius Maximus* mentions, of the Image of Fortune,

*Valer. Maxim. lib. 1. c. 12. n. 4. Ritè me Matræa vidi-
su, ritè dedicastis.*

which spoke to the Matrons that had by their Prayers hindred *Coriolanus* from destroying the City, and spake it twice, *You Matrons have
rightly*

rightly seen me, and rightly dedicated me. And the same Authour tells us, that when *Camillus* took *Vesii*, "the Souldiers by the command of the General, being about to remove from its seat, and bring into the City the Image of *Juno Moneta*, "which was there chiefly worshipped; when one of the "Souldiers jestingly asked the Goddes, whether she would "remove to *Rome*, she answered, *She would remove*: which "voice being heard, the jest was turned into admiration; "and now believing that they carried not the statue of *Juno*, "but the very Goddes come down from Heaven, with "great joy, they placed it in that part of *Mount Aventine*, "in which now her Temple is to be seen: that is, they had as good reason (if not better after the hearing such a voice) to be persuaded that *Juno* was pleased, and that this translation of her Image would turn to the advantage of their City; as the devout People of the *Roman Church* have confidently to presume the Patronage of that great Saint, whose Image or Reliques they carry about with so much joy and triumph in a solemn procession.

Valer. Max. *ibid*,
Num. 3.

And now methinks I fanſie, without pretending to one of Mr. *Cressy's* Visions, that I ſee him not a little angry and chafing at me, as one very profane, pert and presumptuous, who have dared thus irreverently to handle the Holy Treasure (as he oft calls it) of the Saints, attempted to enervate the force and spoil the credit of so many miraculous stories, which it cost him so much time and pains to bring to a general Muster in his History; and have told the World in effect, * that a *deleatur* might have been put to one half of his Book.

I am willing to fanſie also, that when the angry fit is over, and he will calmly hear me speak for my self, I shall be able, if not to make him my Friend, yet at least make him have a better opinion of me: In order to which, I first of all assure him, that I have a mighty veneration for true Miracles, true Saints, and true Histories, and, which may make his pique the less against me, that I am none of the Married Clergy.

Clergy. But then I add farther,¹ that I am spoil'd as to my faith in his history, he himself has help'd to doe it: he is the Person who has taught me to be cautious, and to suspend my belief, to consider the nature of things, as well as the number or fame of the Writers that assert them, before I give credit to them. I'll give him an instance of his own, which, as I take it, gives any man liberty to believe as much, or as little as he pleases about the Reliques and Miracles that are recorded in his Book: it is that which I find *Lib.9. cap. 6.* concerning the *Staff of Jesus*: which I will set down, word for word, as it is there, and hope to make good use of it afterwards. It is thus:

“*St. Patrick*, by Divine Revelation, passed over to a certain solitary *Hermit*, living in an Island of the *Tyrrhen Sea*, whose name was *Iustus*; which he made good by his actions, being a Man of a Holy Life, great Fame and much Merit. After devout salutations and good discourse, the same man of God gave to *S. Patrick* a Staff, which he seriously affirmed, had been bestowed on him immediately by the hand of our Lord *Jesus* himself, who had appear'd to him. Now there was in the same Island at some distance, other men also who lived solitary lives, of which some seem'd very fresh and youthfull, and others were decrepit old men. *S. Patrick*, after some conversation with them, was informed, that those very old men, were children to those who appear'd so youthfull. At which being astonisht, and inquiring the occasion of so great a miracle, they thus acquainted him, saying; We from our Childhood, by Divine grace, have been much addicted to works of mercy, so that our Doors were always open to all Travellers which demanded Meat or Lodging. On a certain Night it happened, that a Stranger, having a Staff in his hand, was entertained by us, whom we us'd with all the courtesie we could. On the Morning after he gave us his Benediction, and said, I am *Jesus Christ*: my members you have oft hitherto ministred to, and this Night entertained me in my own person. After this he gave
“the

“the Staff which he had in his hand, to a Man of God,
 “our Father both spiritually and carnally; commanding
 “him to keep it, till in succeeding times, a certain stran-
 “ger, named *Patrick*, should come to visit him, and to him
 “he should give it: Having said this, he presently ascen-
 “ded into Heaven; and from that day we have remained in
 “the same state of youthfull comeliness and vigour to this
 “hour; whereas our Children, who then were little In-
 “fants, are now as you see become decrepit old men. *Thus*
far the story.

Now I desire any man that has read *Mr. Cressy's Church-*
History, to tell me, whether he look upon this as the most
 strange and improbable story in his Book: and whether
 there be not 40 others as unlikely to be true? But now
 that which amazes me, is, that in all the prodigious things
Mr. Cr. has related, and those few of them I have set down
 before; I never to my remembrance found his faith at a
 stand, but onely here. This he leaves uncharitably to shift
 for it self, and take its chance; *Whatsoever fortune so stu-*
pendious a story may find in the mind of the Reader, (they
 are his words) and before he tells it out of *Joceline*, he says
 thus, *Without interposing my credit for the truth of it.*

Now I thank *Mr. Cr.* with all my heart; this was the
 passage I waited for a great while, but could not meet with
 it before; I thought I should have heard something like it,
 when he told us of the Bloud of *Jesus* kept in Silver Vessels
 and Crystal Glasses; but that was too near the beginning
 of his Book, and every Catholick Reader would have cry'd
 shame on the Jaddishness of *Mr. Cr.'s* faith, if at the first go-
 ing out from easie trot into full speed, it should have lagg'd
 or drawn a lame Leg after it: But here it does you see; he
 dare not attest the truth of this. Why, what's the matter?
 Is not *Joceline* a man fit to be relyed upon? he has never
 told, that I know, any stories in favour of Hereticks; how-
 ever I am sure this is none of them: and suppose it depen-
 ded upon his single testimony, yet that's no news at all for
Mr. Cr. to assert a miracle upon the credit of one witness.

Capgrave,

Capgrave, I am sure, has many a time been trusted in matters as hard to be believed as this. But the case is not so here; We have Saint *Bernard* and *Giraldus Cambrensis*, both of them speaking home to the point, as to this *Staff of Jesus*, and if there were need of farther witnesses, the whole *Irish Nation* is ready to depose for it; so that (as *Cambrensis* tells us) in their Opinion, it was with this very Staff, that *S. Patrick* cast out of the Island all venomous beasts. I might add also, that *Mr. Cressy* knows not what he does, when he goes about to question the miracles of Staves, since a great part of the Religion of the *Irish*, seems to be supported by wonders of this nature. For how many of the dried Staves of Saints being fixed in the ground, have taken Root afresh, and grown into great Trees? So we are

Colgan's *Ath.*

Sanct.

(a) p. 157.

(b) p. 272.

(c) p. 254.

(d) p. 390.

(e) p. 592.

(f) p. 295.

(g) p. 132.

told of *S. Florentine's* (a), of *S. Treffan's* (b), *S. Indract's* (c), *S. Fingar's* (d), *S. Mochmoe's* (e), *St. Furse's* (f) staff, being stuck in the ground, produced presently a Fountain of fresh water, which was of such vertue, that it cured all the diseases of such as washed therein. When *S. Fechinus* wanted water to drive a Mill he had built, he fetch'd it from a Pool a mile distant, onely by throwing two staves (g) into it; which like Quick-silver boared their way through a Mountain which was between the Pool and his Mill, and so supplied it ever after with Water. But, what talk I of staves; any bit of the Wood of *S. Colmanus's* famous Tree that he

Colganus *Ibid.*

p. 246, 247.

planted, being carried about a Person, who has confidence in the Saint, is a miraculous security against the most imminent dangers of death; infomuch that we are told that not long ago, a certain Malefactor adjudged to dye, before he was hanged up, having a piece of wood of that Tree about him, he put it into his mouth, and was found alive after he had hanged the usual time; and so he was a 2d. and 3d. time hanged up, yet could not be strangled; but the Officers, examining the matter farther, found the bit of that wood in his mouth, which

which when they had taken out, he then quickly died: So ill advis'd was Mr. *Cr.* to begin his doubts with *S. Patrick's* staff. However I am resolv'd to tell his Catholicks the news: Mr. *Cressy* himself dares not be a fourth man, to vouch for a story, where *S. Bernard* is one of the witnesses, and where he has Tradition too, and the veneration of so wise a Nation to back it. This is his hour of Temptation; he has been listening to the whispers of carnal reason, that great enemy to faith, and *credo quia impossibile*, is now no part of his Divinity: He has let go his hold of that Staff, which if it had been well managed, might have given the Hereticks such a blow, as they could not in haste have recover'd it; but now they turn the weapon with great advantage against himself, and there is no Circle, that he can ever hope to conjure us into; but by the help of this Staff of *Jesus*, we shall make our way out, and dissolve the charm: and so I take my leave at this time, and I hope fairly, of Mr. *Cressy*; and give him over to *Father Patrick* to be chastis'd by him, not onely for his gross infidelity, but for his insolent affront of the whole *Irish Nation*.

And now, I think, it is high time to remember my promise, and give the Reader as short an account as I can of that famous Controversie two Ages ago, concerning the Ring with which the *Bl. Virgin* was espoused to *Joseph*; which story I hope will somewhat refresh him; and show him into what folly and madness People will run, when their Religion degenerates into superstition.

The famous Controversie about the Spousal Ring of the Bl. Virgin.

The story was first written by *Joh. Baptista Laurus* the Pope's Protonotary of *Perusia*, and one of the Bed-chamber to *Urban* the VIII. His Book was Printed at *Rome*, Anno 1622. (and afterwards put by *Bzovius* into his *Annal. Ecclesiastic. ad an. 1480.*) I shall give you the substance of it, leaving you to consult him in his large excursions.

Laurus begins his story with this supposition; that in contracting of marriages, Rings were in use, not onely among

among the *Romans* and *Greeks*, but also among the ancient *Hebrews*, as a testimony of Faith and Conjugal Affection : (which, because it is the foundation of all that follows, we'll consider the truth of it in the Conclusion.) He then adds, that those ancient Rings of the *Hebrews* were not of *Gold* (that he knew would not so well agree to the meanness of *Joseph's* condition) but of baser metals, as *Iron* ; or were made of *Onyx-stone*, to shew the frugality and parsimony of the ancient manner of living. And he says that this of the Bl. Virgin must not be thought like those Rings we read that *Christ* often used in mystical marriages with holy Virgins, as *S. Agnes*, *S. Catharine of Sena*, &c. which were Rings in appearance : nor of the same kind with that wherewith *S. Joachim* was married to *S. Anne* the Mother of the Bl. Virgin, and is kept at *Rome* by the Nuns of *S. Anne*, (another precious treasure) for that is a rude Silver one, &c. but it is the true Ring with which the Bl. Virgin was espoused to *Joseph*, made of an ordinary *Onyx*, or *Amethyst* (for it is somewhat doubtfull, says he, which it is) which being very old, seems to have something obscurely ingraven on it, where some fanſie they discern flowers representing the budding of old *Joseph's* Rod : (which is an old Fable, mentioned in the old *Roman Breviary* on *S. Joseph's* Day, *March* 19. that to know to whom the Bl. Virgin was to be espoused, the High-Priest commanded, that all that were unmarried of the house of *David* should appear at the Temple, and bring dry Rods in their hands, which *Joseph* also did ; but in the presence of all, his Rod had green Leaves presently upon it, and some add (which this Author mentions) that a Dove descending from Heaven, sat upon the top of his Rod.

These, you'll say, are good preparations, and now follows the History of this wonderfull Ring. Of which there is not one word said, till the days of Pope *Gregory* the Vth. and of the Emperour *Otho* the III^d. who both began their Reign together, *an.* 996. So that we are fallen again into the fabulous Age, and I'll warrant you the story will work right
which

which commences there, especially after that the Ring had lain dormant 1000 Years before.

At this time then, *Judith* the Wife of one *Hugo* a Mar-
ques of *Etruria*, being a great Lover of Jewels, imployed
one *Ranerius* a Jeweller of *Clusum*, and a skilfull Lappidary,
and to whom she gave good store of Money, to go to *Rome*,
to make a purchase for her. Here it was, by the favour of
Heaven, that *Ranerius* meets with a Jeweller come from *Je-
rusalem* to *Rome*, from whom (you shall hear presently how)
he obtained this Ring: and (as the Authour adds) it was
not fitting, that any where else, save at *Rome*, (which is the
great Market of sacred Reliques, and already possessed the
Manger where *Christ* was laid) this Sponsal-Ring of his
Mother should be brought to light. After then that *Rei-
nerus* has furnish'd himself, and was now ready to depart and
take his leave of his Merchant, the Jeweller professing a
strange love to him, takes out this Ring and presents it to
Reinerus as a pledge of their future kindness: which he
looking upon as a thing of little or no value, would have
put off the receiving it with a slight complement. But the
Jeweller bid him not to contemn it, though its aspect be-
spoke it to be of no great value, for it was the Ring by
which the Virgin was espoused to *Joseph*: and so made him
take it with this charge, that he should carefully see, that it
did not come into the hands of any wicked person. But
Reinerus, not regarding what he said, when he came home,
carelessly threw it aside in a little Chest, among other things
of small value. [And, to add that before I go on, he had
indeed no great reason to mind his words much, for if the
cunning Merchant had known it really to have been what
he pretended, he would unquestionably rather have made a
present of it to the *Pope* himself, (who would sure have re-
warded him well for such a Treasure, if he could have made
it out, that it belonged to the Bl. Virgin) than have given it
to one who was wholly a stranger to him, and whose whole
purchase of Jewels bought of him could not come near the
value of this one Ring; but to proceed.] *Ranerius* at his
return

return to *Clusium*, gives an account to *Judith*, how he had laid out her Money, but forgot to say a word to her of the Ring, and if he had at that time, it might have signified little, for she was more addicted to Pride than Religion, being of her Husband's humour, who minded little else but his pleasure and sports: but he in a Vision of the B. Virgin to him, at a time when he had been wearied with Hunting, was severely chidden; and the effect of it was, that he became a devout Person, and built many Religious Houses, and a very venerable one at *Florence*, in honour of the B. Virgin; his Wife *Judith* also became remarkable afterwards for her Piety.

But the forgetfulness of *Ranerius* cost him very dear; for having onely one Son of 10 Years old (and so long it was that he had disregarded the Ring of the Virgin) he fell sick and dyed, and was carried out to be buried at the Church of *S. Musthiola* hard by *Clusium*. As the Herse went forward, on a sudden the dead Body of his Son rises in the Coffin, bids the Bearers stand still, and calls to his Father to come to him, to whom he spake to this effect. That by the favour of the B. Virgin, he was come to him from Heaven (whether after he had delivered his message, he must return again) to convince him of his contempt of Religion, for letting that most holy Jewel be in a common heap, he having never shew'd it to any body, no not so much as to him: that now he must send for it, and produce it publickly, that it might be venerated; and that he might not doubt of the truth of what he said, he gave him a sign, by telling him of his secret vows of taking a Pilgrimage to Mount *Garganus*, and to *Siponto*, and of repairing a Church, which he had not performed.

Immediately the Chest is sent for, and delivered into the Son's hand, who amidst a number of other stones, presently finds the Ring (though he had never seen it before) and fervently kissed it, and openly shew'd it to the company, who were all in readiness to venerate it; and the Bells, as some say, of their own accord rung a joyfull Peal, as a sign of publick

publick happines *. After having dispatch'd this weighty business, which he came from Heaven on purpose about, and having directed them to the place where he would be buried, and delivered the Ring to the Curate

* The like story is told us of S. Pega, that going on Pilgrimage from England to Rome, as soon as she entered the City, the Bells of every Church rang out of their own accord, for an hours space, and told all the City the merit of her sanctity. Bollandus ad Januar. 8. vol. 1. p. 533.

of the Parish, the Child laid himself down in the Coffin, and went to Heaven, and his Body was buried. The fame of this drew a great conflux of People to visit this holy Relique, wherefore binding a Gold-chain to the Ring, they prepared a Coffin to keep it in; but before it was laid up, it wrought several wonders. For a Woman of Royal Extraction, called *Vualdrada*, in a sudden pang of zeal, snatching the Ring, and putting it on her Ring-finger, immediately that Finger (*) withered, and so continued to her death. It is said also, that one *Contulus*, who was troubled with a *Sciatica*, made an impression of the Ring in wax, and applying it to his Hip, when the pain afflicted him, always found ease by it. And the Authour says, that he, at the intreaty of some great Women, caused some Ivory Rings to be touched with that sacred one, and they received such vertue from it, that being put upon the finger of Women that had hard Labour, they were presently relieved: The Ring also was found beneficial for defects in the eyes, and for reconciling the affections of married People that lived at odds, and the freeing several from the vexation of evil spirits.

(2) These are just such lying wonders as Card. Tolet mentions (in the fore-named Comment. on Luke 2. Annot. 31.) concerning the fore-skin of our Saviour, found an. 1557. which at the sacking of Rome, an. 1527. was taken away, with several other Reliques, out of the Laterane Church, and hid by a Souldier in a Cellar at Calcata, who afterwards confessed where he had laid them, and after search made by the command of Pope Clemens VI. they were found, and brought by a Priest to Magdalena Strotia: which Magdalene, going about to untie a silken bag, in which the *Præputium* was, found her hands grow stiff; and trying a second time, she found still a greater benumbedness seize upon them, and upon a third tryal, two of her fingers were stiff and hard:

E

then

then, with tears, by the advice of the Priest, she committed the undoing of it to her daughter Clarica a young Virgin, who presently without any difficulty unloosed the string, and laid the præputium in a Silver Vessel, which says he, *Densum ac crispum erat instar rubri ciceris.* Then follow other Miracles; how, *an. 1559.* certain Women coming to Calcata, (the Town where it was preserved) went to see it with lighted Candles in their hands, and as soon as the Priest laid it on the Altar, a Cloud filled the Church, and hid the Reliques for four hours time, so that nothing could be seen save onely the Cloud, Stars and Flames of Fire. And when one Pimpinellus, a Canon of the Lateran Church, tryed with two of his fingers whether the præputium was soft or hard, by the pressure of his fingers, he brake it into two parts; upon the doing of which, says he, Oh wonderfull, what Thunders there were, what Lightnings, how dark the Air was over the place, so that even all the by-standers were even dead for fear. All which being related to the Pope, they confirmed them for true Reliques; and for the greater fame of the place, Sixtus V. *anno 1584.* granted a plenary indulgence in that Church of Calcata, on the day of Christ's Circumcision, for Ten Years.

Thus this Sponfal Ring of the B. Virgin, remained in the possession of the *Clusians* 484 Years.

After this it came into the hands of the *Petrusians*, *an. 1473.* in this manner following:

The Church of *Muschiola* becoming ruinous, where it had remained, it was brought into an House of the *Franciscans* in *Clusium*, and freely enough shewn to the People; which a certain *Franciscan* Frier, a *German*, observing, whose name was *Wintherus*, a very crafty Knave, under the shew of great devotion, he begs of the Magistrates of *Clusium* to have the office of shewing the Ring; who granted his Petition. One time, after he had made a Sermon and showed it to the People, stooping, as if he intended to put it up in the place provided for it, he secretly conveighs it into his sleeve, and locking the Door, gives the Key boldly to the Magistrate, and privily conveighs himself away from *Clusium*, taking the Ring along with him. He had no sooner crossed the River, but the Field was fill'd with so thick a Mist and Darkness, that he knew not which way to turn himself or go: At last, his conscience smiting him for what he had done, taking the Ring out of his bosome, he hang'd it by the Chain upon a little bough of a Tree, and falling on the ground, with tears he accuses himself, and expostulating his

his sad condition to the Ring, if he should return to *Clusium*, he prays to the Ring, that it would send forth such light, as to dispell the Mist, and direct him by it, in the way where-in he should go: Presently he took the Ring again, and there came so great a light from it, as shew'd him the way to *Perusia*, where he put in among the *Augustan Friars*.

A while after he attempted to go into *Germany*, his own Country, (whither he at first designed to carry it) but he was hindred in the same manner by the darkness that again came suddenly on him, so that he was forced to stay: and this not onely infested him, but the whole City for 20 Days, till at last he unbosom'd himself to his Landlord, one *Lucas Jordanus*, and declared to him all the adventure of the Ring; who with great craft and cunning, by representing the danger he was in from the *Clusians*, and the benefits he would receive from those of *Perusia*, he prevailed with him at last to bestow it upon this City; and as soon as ever it was showed to the People, all the Mists and Darkness was presently scattered and dispersed. The *Friar* was well rewarded; but for his better security against the *Clusians*, he was brought into the House of the Chief Magistrate, where, though in shew a Prisoner, he was well provided for.

In the mean while they of *Clusium* understood his theft and their loss, and dispatch over their Bishop to *Perusia*, who indeavoured partly by Intreaties, and partly by Threatning to regain the Ring. They ingage also the Citizens of *Sena* (a confederate City) to assist them in recovering of it, who sent Letters about it to *Perusia*, and after that an Embassadour of theirs, one *Barth. Bonaspirinus* to plead the cause before them; whom the Citizens of *Perusia* received with great respect; but told him, that since it pleased Heaven to bestow upon them that Ring, which they by no sacrilegious Arts had endeavour'd to procure, that they might not be thought injurious to the Mother of *Christ*, they would defend it with their Arms, and admit it not onely within their Walls, but their Breasts, and receive it as they would do the Ark of the Covenant, or if there were any thing more sacred.

When this course would prevail nothing ; at last the *Clusians* bring their cause before Pope *Sixtus IV.* and they of *Sena* gravely prepare for a Holy War. Neither were the *Perusians* idle, but send their Embassadour to *Rome* ; whose first work was to secure the favour of *Cardinal Petrus Riarius* and Count *Hieronimus* his Brother, who were of the *Pope's* Kindred, for they did not at all doubt of the *Pope's* good inclinations to favour their City, having begun his studies among them, and been enrolled in their College of Divines, and declared the Chief Prelate of the *Franciscans*, in the General Assembly, 1454.

In the mean time, *Wintherus*, by the importunity of the *Clusians* to the *Pope*, is put into closer hold, but there maintained at the publick charge, and the heat of prosecuting him in a while being over, he lived merrily 30 Years in *Perusia*; and when he dyed, there happen'd another Religious quarrel between the *Franciscans* and the *Canons* of *S. Laurence*, who should dispose of this Ring-stealer's body, and it was carried for the latter ; in whose Chapel, before the Altar dedicated to *Joseph* and the *Bl. Virgin*, he was buried, anno 1506. upon whose Tomb they wrote an Inscription, wherein they acknowledge that *Perusia* owed no less for the sponsal Ring of the *Virgin*, though a casual gift, than if he had offer'd it of his own accord ; nay, perhaps it was the sweeter for being stoln. They allowed also an annual Pension to the Brothers of *Luke Jordan*, who had done them such good service in procuring the Ring : and now their next care was to provide by all possible securities, that the Ring should never more be taken out of their possession : It was kept therefore under 4 Locks, whose Keys were delivered to four Fraternities, of the *Dominicans*, *Franciscans*, *Servite* & *Augustinians*, and was never to be show'd, but when they were by : it was also decreed, that it should not be in the Liberty of any Mortal to carry it any whither out of Town ; nay, it was Banishment for any one to propose so much. They also, the better to grace the solemnity of showing it, ordered the Fathers to appear in costly Habits ; Drums, Trumpets,

Trumpets, Organs, Bells and a Musical Consort to sound at that time; and they took a publick Oath of those to whose care it was committed (confirmed by taking the Sacrament in the presence of the Bishop, and Magistrates, and all the Clergy) to look carefully to it. Three appointed times of the Year, they decreed it should be shown, the Fraternities accompanying it from the Palatine Chapel to St. *Laurence* Church; and there in a Pulpit, one of the chief Prelates, should hold it to be seen, the space of one hour, Morning and Afternoon: After this it was ordered to be shown onely once a Year; but that Law was abrogated a while after, upon the clamorous Petitions of devout People. But now the Controversie grew hot between the *Senenses* (whose Clients the *Clusians* were) and the *Perusians*: and one while the Pope hears of the Miracles that were done by the Ring, since it came to *Perusia*, and how fit it was, that famous City should still retain it: Then the Embassadors of *Sena* were brought to him, by means of Cardinal *Riarinus* and *Ursinus*, to whom they had promised 25000 Pieces of Gold, in case by their means the *Clusians* should get the day, (*which I much wonder that it did not determine the business*) and they represent to him, how much the *Perusians* had been heretofore beholden to them, how ungratefull they had been to them in this affair, and sacrilegious in detaining that which they had got by theft, &c. The Pope appoints Eight Cardinals to hear the matter, and to weigh the Reasons on both sides, and in the mean while enjoins the contending Parties to live in peace, telling them how absurd a thing it was, that the Ring which was a pledge of Love and Conjugal affection, should now be an occasion of contention and strife: (*and it was absurd enough in all conscience, without this witty Reason which the Pope gives.*) The Embassadors on both sides returned, and were gladly received, the *Perusians* especially rejoiced, thinking their cause was the better supported. But the two forenamed Cardinals, being allured with the great promises which the *Senenses* made to them, in case they could overthrow the *Perusians*, went thither to

solicit their cause ; where being honourably received, they, in the name of the *Pope*, began to urge the *Perusians* to restore the Ring, that had, for so many Ages, belonged to them of *Clusium*, and in generosity, not to suffer such a reproachfull mark of injustice to lye upon them ; this they discourst at first more privately, afterwards openly, and at last came so far as to threaten them with the sad effects of War, in case they refused. But while these things were thus transacted, Cardinal *Riarus* dies in the flower of his Age, being but 28 Years old, and the *Perusians*, being frighted with the Authority of the other, prepare for War, and begin better to fortifie themselves ; they send Embassadors to *Venice*, *Florence*, *Millan* and *Naples*, to intreat their assistance, and raised a Band of men. A few Months after, the *Perusians* began some skirmishes against the *Clusians*, who preyed upon their flocks, and laid hands on the Countrey-men they met, and put them in hold : neither did the *Perusians* spare the Fields of the Bishop of *Clusium*. (Though dull and carnal men, who do not understand the worth of Reliquos, would be apt to think it had been much better, that this Ring had at first been thrown after one of the Nails of the Cross, into the Sea, than that such a stir should have been made about it.) But the *Perusians* had reason to take more heart, because they were favoured by many great ones, and at that time Cardinal *Fortebrachius* made attempts of War upon the *Senenses*. The *Perusians* after this, endeavour to oblige the *Pope's* Kindred, especially *Hieron. Bassus*, the Nephew of *Sixtus*, who was newly made Cardinal, and favoured their affairs. But they of *Sena*, being perplex'd with many troubles that befell them grew more cold in their prosecutions ; and some at *Rome* gave the *Pope* counsel (which he had also before threatned) to demand, that the Ring should be brought to *Rome*, and placed in one of the two Houses, dedicated to the Bl. Virgin ; which he had repaired : accordingly by a Letter dated Dec. 18. 1480. the *Pope* desired the *Perusians* to deliver the Ring to *J. Baptista de Sabellis*, his Cardinal Legat, promising to put it in some venerable Temple

Temple of the City, and to give them holy Reliques in recompence to their content. But when the Legat came to urge the *Perusians* to comply with the *Pope's* desires, instead of answering to what he said, they burst out into tears and howlings, cast themselves to the ground before him, and with sighs, and beating their breasts, in the most pitteous manner, beseeched and begg'd of him, to implore the favour of the *Pope* on their behalf. He was so moved with their tears and sad complaints, that he became a suppliant by his Letters to the *Pope* on their behalf, which joined with a moving Oration of *Hieron. Riarius*, made the *Pope* alter his determination, and let the Ring still abide there. Also by the *Pope's* interposing, the differences betwixt the *Senenses* and the *Perusians* were composed, and by agreement, they were to have no more words about the Ring; and *Marcus Barbus* is persuaded to mitigate by his Authority the unpeaceable minds of the *Cassians*. But while these things are managing, *Pope Sixtus IVth* dies; and the Controversie was not fully decided, till the 3^d Year of *Pope Innocent the VIIIth*, anno 1486. When the contending Parties agreed, being weary of squabbling, to leave the matter to be determined by the *Pope* and Cardinal *Piccolominaus*, who did that which *Eight* Cardinals before could not effect, and the Ring was adjudged to *Perusia*: who testified how welcome the News was which their Embassadors brought them, by making Bonfires, and turning the very Night into Day, by Flames and Torches, and showing all other imaginable expressions of joy, &c. And now, for the greater honour of the sacred Ring, the *Perusians* removed it from the *Palatine House*, to a more worthy place; for to this end they built a Chapel in *S. Laurence* his Church; and caused this Inscription to be placed on high:

*Hic sociata suo colitur Regina marito,
Et facili justas accipit aure preces.
Hic sacer intacta Matris jacet annulus ade,
Qui dedit, est custos muneris ille sui.*

That is,

Here Heav'n's great Queen is worshipt with her Spouse,
A gracious Ear to all just Pray'rs she lends.
The untoucht Mother's Ring lies in this House,
And he that gave't, his Gift with care defends.

Also against the Festival dedicated to *Joseph* and *Mary*, they caused a curious Piece to be drawn, by one *Peter*, a *Perusian* Painter; in which was elegantly represented the Temple of *Jerusalem*; and in the open Court of the Temple was drawn on one side a Chorus of Virgins, and on the other side a Chorus of young Men, with withered Rods in their hands, and one of them breaking his Rod upon his Knee in anger; seeing *Joseph's* Rod to flourish: Also the High-Priest was represented taking hold of the hands of *Joseph* and *Mary*, and preparing with the Ring to espouse them. There was also instituted a Society of *Seculars*, called the Sodality of *S. Joseph*, who, together with the Clergy of *S. Laurence* Church, were perpetually to serve in the Chapel where the Ring was, and a Statue was placed at the right hand of the Altar, dedicated to *S. Joseph*, which was publicly produced upon his Festival, on the 19th of *March*. Thus the *Perusians* being enriched with their prey triumphed over the carelessness of the *Clusians*. [Thus far the account of *Laurus*.]

This Story, I think, upon the very relating of it, without any farther Commentary upon it, must needs appear to any judicious and unprejudiced Reader, to be the most egregious piece of Foolery that ever entertained the World for so long a time: and I will be very thankfull to Mr. *Cressy*, if for the credit of his Religion, he will be pleased to match this Story with any thing equally ridiculous among *Turks* or *Heathens*; for it grieves me, that any that bear the name of Christians, should run into such extravagant Follies, as the most absurd Religions in the World were never guilty of.

of. It might be sufficient to stagger the Faith of any wise Man in this *Perusian* Ring, to tell him what *Bollandus* (or his Continuer) has observed; that in *Burgundy*, a Priory pretends to have had the Sponsal Ring of the Bl. Virgin, the space of Eight-hundred Seventy-seven Years: And another Monastery in *Holland* puts in strongly for the honour of having it, and have the countenance of miraculous examples, of Women, who, in the sharpest Pangs of Travel, have by this Ring found present ease. But I have one thing farther to offer, which must needs utterly spoil the credit of this *Onyx* Ring of the Virgin, and also of that Silver one, mentioned at the beginning of the Story, as the Sponsal Ring of *Joachim* and *S. Anne*, the Parents of the Bl. Virgin, (though this too is countenanced with a pretended Miracle, that being stole from *Rome* when the City was sacked in the Days of Pope *Clement* the VIIth it was brought again, and laid upon a Stone in the view of many, by a Crow,) and both of them must fall into the Number of those cheating Bawbles, with which this Church abuses the World and Religion. And that which I shall offer is a quite contrary Story to that which *Laurus* has laid as the foundation of all his discourse, viz. That this Custome of espousing by a Ring, though it was used by other Nations, yet was not practised by the ancient *Hebrews*. Which we are sufficiently assured of, by two as learned Men, as can be named in matters of this Nature, and as well acquainted with the *Jewish* Customes.

Commentar. Historic. de S. Joseph. ad 19. Marr. Sec. 8.

Bolland. Act. Sanct. 21. Mart. in vit. S. Santucciæ, p. 363.

The one is *Buxtorfius* (in his Book, *De Sponsalibus & Divoritiis*, Sect. 45. *De forma & modo desponsandi*) where he shows, that their Espousals were performed these three ways; by Money, by an Instrument in Writing, or *Concubitu*: which last way as less honest, though they suppose it lawfull according to the Law of *Moses*, yet has no longer place, but is prohibited under the penalty of beating*. He tells us indeed

* See of this more largely, *Selden's Uxor Hebraic. lib. 2. cap. 2.*

(*Selt.* 57.) of their confirming espousals by a Ring, out of some of their later Authors, but he expressly adds, that *Maionides* never mentions any thing of it. And though he mentions, out of a Book of *Victor de Carben*, a baptized Jew, (Printed at *Colen. an.* 1509.) that the Jews take great care, to put the Ring upon the Fore-finger of her that is espoused, because they write, that *Mary*, when she was espoused to *Joseph*, wore her Ring on the Middle-finger, whence no Jewish Woman will put her's to this day upon that Finger; yet, says *Buxtorf*, I could never meet with any such thing in their Books: and indeed he was not worthy to be baptized into that Church, that could not invent such a story of his own head, with all his old *Jewdaisme* to help him.

The other Authour is the Learned *Selden*, who tells us, that though there are to be found some slender Testimonies in the Jewish Rituals, of the use of a Ring among the Jews, yet he says, it is expressly asserted by *Leo Mutinensis*, the Ruler of the Synagogue at *Venice*, that the use of a Ring is very rare among that Nation: and *Selden* says, he never remembers the least mention of a Sponsal Ring in the whole body of the *Thalmud*: But the ancient way among them was, to give to the Woman a Piece of Money (or its value) as a pledge of their Contract of Marriage: but the later Jews, observing that other Nations used a Ring for such a Token and pledge, brought in its use by imitation, and graved on it מול טוב, wishing them good luck: but still this Ring was not used *quà amulus*, under that notion, but onely to supply the place of the Money mentioned before; which he proves out of their Rituals, showing that two Witnesses were called in, to inquire, whether the Sponsal Ring, then produced, were of equal value with the פרוטל, or Money, whereby Marriage-contracts were wont to be made. And whereas we heard *Laurus* before telling the story, that the Jews, to shew their frugality, caused their Sponsal Rings to be made of Iron or Onyx-stone:

*Selden's Uxor
Hebraic. lib. 2.
cap. 14.*

*Uxor Hebr.
lib. 2. cap. 2.*

stone: *Buxtorf* says clean contrary, that this Ring was to be made of pure Gold, * without any stone in it, lest any cheat should happen by offering an adulterate Jewel for a true one, a common for a precious one, and so the *Esponsals* become erroneous and void.

* *Annulus autem debet esse ex auro puro, sine gemma inserta, idque ideo, ne fraus aliqua intervenire possit, adulterinam, sc. gemmam pro vera, vilem pro pretiosa sponsa offerendo, & hac ratione desponsatio fiat erronea & vana. Buxtorf. loc. citat. sec. 57.*

As for such as have, with *Laurus*, the faculty of running up the use of such Sponsal Rings, as high as *Moses* his days, because that among the offerings of the Children of *Israel* to the Tabernacle, we read of Rings and *Onyx* stones; they may next, for ought I know, be pleased with that Blasphemous fancy (mentioned by the Elder *Buxtorf* out of the *Talmud*, and altogether as wisely collected out of the Text) that God himself, at the Marriage of *Eve*, made up finely the Hair of her Head, and adorned it, sang before her and danced with her in Paradise; which they deduce from *Gen. 2. 22.* where it is said that God brought *Eve* to *Adam*; that is, say they, he brought her as a Bride is wont to be brought, elegantly dressed, and her Hair curled (*calamistratam*) with leaping and dancing. There is nothing indeed more common in this Church, than to seek to countenance their Fables and Follies, by Texts of Scripture, where onely the sound of one Word, without the least regard to the sense of it, is enough to serve their purpose; of which take an instance or two. We are told concerning *St. Endem*, that, leaving his Government, and taking the habit of a *Monk*, his Companions came to endeavour to draw him from his purpose, but upon the Prayers of *St. Fanchea*, and her making the sign of the Cross, their Feet immediately stuck to the Earth like immoveable stones; but hereupon becoming sensible of their

Exod. 35. 22, 27.

Synagog. Judaic. cap. 28.

Colganus Ab. Sanctov. in vit. S. Fanchæ, ad 1 Januar. p. 1, 2.

their fault, and promising repentance, their Feet were again loosed, and they went their way; in which (says the Author of the Life) was fulfilled that of our Lord, *Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven*. We have another pleasant instance of this kind in the Letters of the Church of *Antwerp*, concerning the *Praputium* of our *Sabbolaudus A. S. San. viour*, cited by *Bollandus*; where relating how a Chaplain of *Godfrey of Bullen*, had brought this Relique from *Jerusalem* to *Antwerp*, they add, For God said by the Prophet, *De Jerusalem exhibunt reliquia*; out of *Jerusalem* shall go forth Reliques, (instead of, a remnant.) And in another place, *Disperdam de loco hoc reliquias*, I will disperse Reliques from this place, (that is, from *Jerusalem*) but they left out the word *Baal* which follows, and we rightly translate, *I will cut off the remnant of Baal from this place*: And in another Prophet, *Posidere faciam reliquias populi hujus*; I will make them to possess the Reliques of this people; instead of, *I will make the remnant of this people to possess all these things*. If this way of playing with Scripture were allowable, they might have added another out of the Prophet *Micah*, (chap. 2. 12.) *In unum conducam reliquias Israel — tumultuabuntur à multitudine hominum*: I will gather together the Reliques of *Israel* — they shall make a noise by reason of the multitude of men; which last words might serve as well as the rest, to countenance their singing, when the Reliques are carried in procession, with a multitude attending them: But this by the way. And now, after all these things I have said, are well considered; I hope, without any dishonour to the *Bl. Virgin*, we may take leave to set a far less price upon her pretended Ring, than those of *Perusia* have done; and to laugh at their folly, for contending in such good earnest about it. I will refer the Reader (lest I should tire him) to consult another Controversie in * *Bzovius*, (al-

* *Bzovius*, *Annal. Eccles. ad an. 1463. parag. 60.*

most like this of the Ring) about the Body of St. Luke, which the Duke of Venice had obtained from the Grecians, with a very strong certificate of the Truth of it, and of Miracles wrought by it; but it was upon examination found to be a cheat, and that his true body was at Padua long before, onely without a head (which the Venetian body was supplied with) and his head had been long preserved at a Church in Rome. Rivet also gives us another fine entertainment in what he presents us with, concerning the Figure of the Sole of the Bl. Virgin's Shoe, graven in Spain, and set forth with Licence; which, he says, he preserves by him, and has caused the Figure of it to be graved, after the Spanish original, in the foresaid Book *. In the midst of the Sole is written this. *The measure of the most holy Foot of our Lady.* And then is added; *Pope John XXII^d hath granted to those that shall thrice kiss it, and rehearse three Ave Marias with devotion to her blessed honour and reverence, that they shall gain 700 Years of Pardon, and be freed from many Sins.*

Rivet, *Apologia pro S. Virg. Maria*, lib. 2. cap. 9.

* I have measured the length of the Sole in our Inches, and it is just seven inches and a quarter. Perhaps some Ladies of the Romish Persuasion may find much comfort in finding their Feet just fitting this measure.

I cannot well omit a memorable passage in Baronius, which, if duly considered, may serve to abate and lessen our Adversaries high Opinion both of their Reliques and of the Miracles that are said to be done by them. Thus he writes, *Cum autem Reliquias Sanctorum tam caro pretio, &c.* "A certain crafty Knave, understanding that the Reliques of the Saints were sold at so dear a rate (he mentions before, how the Arm of St. Austin was purchased at Papia, at the rate of a Hundred Talents of Silver, and a Talent of Gold) he set up a wicked Trade of merchandizing with the counterfeit Reliques of the Saints, of whom Glaber relates this story. There was at that time a certain ordinary Fellow, a crafty

Annal. Eccles. ad an. 1027. p. 89.

"a crafty Huckster, of an unknown Name and Countrey,
 "who, that he might not be discovered, gave himself divers
 "Names, at several places where he skulked. This man
 "secretly taking up the Bones of dead men out of their
 "Graves, sold them for the Reliques of *Martyrs* or *Confessors*. After he had played many such cheating tricks in
 "*France*, at last he came among the *Alpes*, where a sort of
 "sottish people inhabit. There he called himself *Steven*,
 "who otherwhile used to go by the name of *Peter* or *John*.
 "There, after his wonted manner, he gathered by Night in
 "a forry place, the Bones of an unknown person, which putting
 "into a Chest, he had it by revelation from an Angel,
 "that those were the Reliques of the Martyr *Iustus*. All
 "the idle Countrey people flock together at the report,
 "and the Cheater was troubled, if there wanted at any time
 "diseases to be cured. Then he leads the weak, bestows his
 "little gifts, watches whole Nights, expecting sudden miracles,
 "which (*mark well*) are sometimes permitted to be wrought
 "by evil spirits, to try men that before have been sinfull,
 "which doubtless did evidently then appear, &c. And, a little
 "after, *Baronius* mentions the complaint of *S. Austin*, that in
 "*Africk*, many Impostors, pretending to be *Monks*, went up and
 "down selling Reliques for gain, which they called the Bones of
 "*Martyrs* *. And, methinks, he himself, if he had been ingenu-
 "ous, might have put into the number of cheating Remains, that
 "which he mentions upon the *Roman Martyrologie*. "That the most
 "holy *August 29*. "Fore-finger of *John the Baptist*, wherewith
 "he pointed to *Christ* the Lord, saying, *Behold the Lamb of God*,
 "&c. was brought from *Jerusalem* into the *Island of Melita*,
 "by the Brothers of *S. John's Hospital*, and there is had in great
 "veneration. To draw to-

* But he might have ceased his Complaints, if that be true which *Agidio Gelenius* asserts (*de Colon. magn. p. 222.*) *Neque si supposititias Reliquias quis coluisset, de falso cultu videtur reprehendendus*; for their faith is terminated in generals, that Reliques are to be honoured; not in particulars, that this is a true Relique.

wards an end of this Digression about Reliques; I cannot but approve the saying of *Isaac Casaubon*, *Hodiernas reliquias*, &c. "The most of the Modern

"Reliques are either of uncertain credit or plainly counterfeit and false, which

Exercit. 16. Sec. 104. adv. Annales Baronii.

"ought not to have been dissembled by the Defenders of them, if they had taken care to approve their piety towards God; which is well matched with the wise dis-

course of *Cassander* in his *Consultation*, concerning the Veneration of Reliques; (who being a person of their own communion, his

Cassandri opera, pag. 973.

words may perhaps meet with greater regard from the Romanists.) Thus then he discourses, *Hodie verò cum passim*, &c.

"At this day, when all places every where seemed to be filled with the Reliques of Saints, it is to be feared, lest, if Bishops and Princes would use that diligence they ought, in inquiring and judging of true Reliques, great and abominable Impostures would be discovered, as it has fallen out in some places, and as it happened of old to *S. Martin*; who coming to a place of his Diocese, famous for the Monument of a certain *Martyr* so accounted, he found the Tomb of a wicked *Thief* (*not of a Martyr*) frequented and venerated by the People, which presently he commanded to be overturned and demolished: Though they also ought not to be approved, who through hatred of superstition have violated the certain Monuments of pious men, and with the greatest Ignominy have thrown away and dispersed those Bones and Ashes which even the most barbarous people have spared. Since therefore the true and unquestionable Reliques are very few, especially in these Provinces; and many of those that are shown, may with great reason be suspected; since the frequenting and veneration of them, serves piety but a little, but serves superstition or gain very much; it seems a great deal more adviseable, that there should be no showing of Reliques; but that the People should be provoked to venerate the true Reliques of the Saints, that is, to imitate the examples

"of

"of their piety and vertues, which are extant in Books written by themselves, or of other men concerning them. It were a most easie thing, if this Discourse did not swell too big, to show that these two great Men last named had just occasion thus to censure the modern Reliques. I'll give the Reader a taste onely out of a late Book; that he may see and

Laffels his Voyage
into Italy.

detest the horrible affront this Church is resolved still to put, not onely upon Religion, but the common discretion of Mankind, while they presume to show such things as these which follow, designing to have them believed for true Reliques, viz. *The holy Syndon* (or Linen) in which *Christ's* body was buried, shewn at *Turin*. *The Dish* in which *Christ* ate the Paschal Lamb, made of one *Emerald*, at *Genoa*. *A Nail* of our Saviour's Cross fix'd on the Roof of the Church at *Milan*.

At *Rome* these are shown.

The *Stone* upon which *Abraham* offered to sacrifice his Son, and another *Stone* upon which our Saviour was placed, when he was presented in the Temple. The top of the *Lance* with which *Christ's* side was pierced, and the Statue of *Longinus* under it. The *smock* of *S. Prisca*, in which she was martyred, above 1400 Years old. A *Thorn* of that Crown of Thorns which was put upon our Saviour's Head. The *Head* of the Woman of *Samaria* who was converted by our Saviour. The *Arm* of *S. Anne*, Mother of the Bl. Virgin; and the *Chain* of *S. Paul*. The *Table* upon which our Saviour did eat the *Paschal Lamb*. *Scala Sancta*, or the 28. steps of white Marble, up which *Christ* was led in his Passion to *Pilate's* house, and upon some of which are shown the marks of his blood, sent by *Helena* from *Jerusalem* to *Constantine*. A *Picture* of our Saviour said to be begun by Saint *Luke*, and finish'd miraculously by an Angel, or (as others say) that *S. Luke* preparing to draw it, and falling to his Prayers to God, that he might draw his Son aright, when he rose he found the *Picture* finished. The *holy Crib* of our Saviour. The *Pillar* at which our Saviour was whipped.

At

At *Venice* these are shown.

Some of our Saviour's *bloud*, gather'd up at his Passion, with the Earth it was spilt upon. A *Thorn* of the Crown of Thorns. A *Finger* of *St. Mary Magdalen*. A *piece* of *St. John Baptist's* skull. A *Tooth* of *St. Mark*: also one of his *Fingers*, and his *Ring* with a Stone in it. A *piece* of *St. John Baptist's* habit. Some of the *Bl. Virgin's* Hair. The *Sword* of *St. Peter*. A *piece* of *Christ's white robe*, when he was set at naught by *Herod*. One of the *Stones* wherewith *S. Steven* was stoned. To which you may add, the *Hough* (or breath) of *St. Joseph*, which an Angel inclosed in a Vessel, as he was cleaving Wood, shown as a Relique in *France*. And now methinks I wonder, it never came into their heads to pretend to one Relique more, that would have been as considerable and miraculous as any of these; *viz.* The *Dust* upon which our Saviour wrote, with the Characters still upon it, very fair and legible: but I hope, now they are put in mind of it, they will take care to procure it. So I put an end to this long Digression.

But now it is fit we should return to our 3 Kings, whom we may seem to have forgotten; If you look back again upon the Prayer to them, you will find a piece of old *Rome's* Heathenism * revived; I mean, in invoking them for success in Journeys. For every one knows, that as they had their *Tutelar Gods* for Countreys and Cities (wherein too they have been seconded by this Churches practice of assig-

* Lud. Vives notis in Augustin. de civit. Dei, lib. 8. c. 27. Edit. an. 1596.
 " Multi Christiani in re bona plerumque peccant, quod Divos Divasque non aliter venerantur quam Deum. Nec video in multis quid sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de Diis suis. This saying the *Lovain* Divines thought the Church of *Rome* so much concerned in, that they censured it there, and it was left out of a *Paris* Edition, anno 1613. It had as little kindness for them, as that part of the 10 Commandments, Thou shalt not make to thy self a Graven Image, &c. Which therefore they use to leave out of their Catechisms, and so it is left out of the Manual of Godly Prayers, and the *Institutio Christiana*, before the Office of the *Bl. Virgin*, omits it.

ning particular Saints to the Patronage of Places and Nations; as *S. George* for *England*, *S. James* for *Spain*, *S. Denis* for *Paris*, *S. Patrick* for *Ireland*, *S. David* for *Wales*, &c.) So also they appropriated particular Employments and Offices to their Deities; and one was to be called upon in War; another in Sickneſs; one was more powerfull by Land, and another by Sea; one taught Eloquence, and another Phyſick: onely the ſuperſtition and folly of *New Rome*, is worſe than that of the *Old* in this regard, that they could content themſelves with one *Aſculapius* in all matters that related to Phyſick and Diſeaſes; but *theſe* muſt have almoſt as many

(a) *S. Agatha.*

(b) *S. Apollonia.*

(c) *S. Sigismund.*

(d) *S. Anthony.*

Saints to invoke as there are Maladies to be cured. One Saint is good for fore Breasts (a), and another to help in the Tooth-ach (b); one for Fevers (c), and another for Inflammations (d); and if they do give a more general Licence about Diſeaſes, they will not

truſt it in the hands of one alone, but he ſhall have a Fellow-Saint joined with him, and then *Cosmus* in Conſultation with *Damian*, will not fail to help: and ſo in the deſperate caſe of the Plague, for the greater encouragement of the Patients, *S. Rocch* is joined with *S. Sebastian*: In the pains of Childbirth, *S. Margaret* no doubt can do as much as *Lucina*, and in the danger of ſhip-wreck, *S. Nicholas*, as *Neptune*; but however it will do well to have two ſtrings to ones Bow, and the Bl. Virgin in both is to be called in at a dead liſt: in the latter caſe indeed, now that it comes into my mind, *they* had their *Venus orta mari*, ſprung from the Sea, to invoke; and now, not to be a whit behind them, this Church ſings *Ave Maria maris ſtella*, Hail *Mary*, the Star of the Sea.

But let us hear a little their Addreſſes to the *three Kings*; (for of that great *Queen* we ſhall have occaſion to ſpeak more hereafter.) Thus then I find it, in the Hours of the Bl. Virgin on *Epiphany* day, *January 6.*

O Rex *Jaspar*, Rex *Melchior*, Rex *Balthasar*, rogo vos per singula nomina, rogo vos per Sanctam Trinitatem, rogo vos per regem regum, quem vagientem in cunis videre meruistis; ut compatiamini tribulationibus meis hodiè, & intercedite pro me ad Dominum, cujus desiderio exules facti estis: & sicut vos per Angelicam nuntiationem de reditu ad *Herodem* eripuit, ita me hodiè liberare dignetur ab omnibus inimicis meis visibilibus & invisibilibus, & à subitanea & improvisa morte, & ab omni confusione mala, & ab omni periculo corporis & animæ.

Death, and from all evil confusion, and from all danger of body and soul.

Thus it hath pleased this Church to grace these three with the special Patronage of Travellers, and to use their names, together with the Guardian Angel. Therefore in the fore-named Hours of *Sarum*, we have this Direction given. *When thou first goest out of thy House, bless thee, saying thus:*

CRUX Triumphalis Domini nostri *Jesu Christi*; ecce vivificæ crucis Domini-cum signum; fugite partes adversæ. In nomine Patris & Filii & Spiritus Sancti.

Amen.

O King *Jaspar*, King *Melchior*, King *Balthasar*, I intreat you by all your names, I intreat you by the Holy Trinity, I intreat you by the King of kings, whom you had the honour to see when he was a crying infant in his Cradle, that you would compassionate my tribulations this day, and intercede for me to the Lord, for the desire of seeing whom, you became exiles; and as he, by the message of an Angel, preserved you from returning to *Herod*, so may he vouchsafe to deliver me this day from all mine enemies, visible and invisible, and from sudden and unforeseen

The Triumphal Cross of our Lord *Jesus Christ*; behold the Lord's sign of the Life-giving-cross; fly away all ye adverse powers; in the name of the Father, and the Son, and the Holy Ghost.

Amen.

Deus qui tres Magos orientales, *Jaspar, Melchior & Balthasar*, ad præsepe Domini stellâ duce conduxisti, conduc me ad loca proposita, sine totius adversitatis impedimento; & qui eos conduxisti Angelo nunciante, reduc me teipso auxiliante.

Per eundem Christum, &c.

Angele qui meus es custos, pietate supernâ,
Me tibi commissum serva, defende, gubernâ.

O God, who didst lead the 3 eastern Magi, *Jaspar, Melchior and Balthazar*, to the cratch of our Lord, by the guidance of a star; conduct me without any afflictive impediment, to the places I design to go to; and thou that didst conduct them by an Angel's message, bring me back by thy help. Through *Jesus Christ, &c.*

O Angel Guardian, unto thee my self I have commended; May I by thy great kindness be kept, govern'd & defended.

Now, I profess, such is the weakness of my small wit, that I cannot possibly see how it follows, that because these three, by a Divine direction, took a long Journey to visit the New-born Saviour of the World, that therefore we, without any such direction should invoke their conduct in our Travels; [For I hope no wise man will think this Invocation sufficiently warranted by the Tale of *Picardus* (out of *Erhardus Winheims Sacrarium Colonia Agrippina*) concerning one *John Aprilius*, who, when he was hanged, implored the Patronage of the holy *Magi* (I suppose because of the long journey he was going to take, when he should be turned off the Ladder) and after three days

*Piccardi nota in Lib. 2.
cap. 8. Neubrigensis.*

was found alive, and being taken down, came to *Colen* half naked, with his Halter about his Neck, to return thanks to his Deliverers.] If there were any consequence in this, I would fain know, why the 12 Patriarchs, or the 12 Apostles, who were all very great Travellers, and went too upon God's errands, might not expect this Honour, and have this Office as soon as they, and especially the latter before them. But enough of the *three Kings*: Proceed we to other Instances.

De S. Dionysio & Sociis.

Of S. Denys and his
Companions.

Brev. Rom. Oratio.
ad Octob. 9.

The Prayer.

DEus, qui hodiernâ die
Beatum *Dionysium* Mar-
tyrem tuum atque pontificem
virtute constantiæ in passione
roborasti; quique illi ad præ-
dicandum Gentibus Gloriam
tuam, *Rusticum* & *Eleutheri-
um* sociare dignatus es; tri-
bue nobis quæsumus, eorum
imitatione, pro amore tuo
prospera mundi despicere, &
nulla ejus adversa formidare.

O God, who this day didst
strengthen thy Martyr
and Bishop S. Denys, with the
vertue of constancy and suffer-
ing, and who didst vouchsafe
to join with him *Rusticus* and
Eleutherius for to preach thy
gloze to the Gentiles; Grant
us, we beseech thee, in imitati-
on of them, to despise, for the
Love of thee, the worlds pro-
sperities, and to fear none of
its adversities.

Per Dominum.

Through our Lord.

NOTES.

This *Saint*, who is the great Patron of *France*, is supposed
to be the same that is mentioned in the *Acts*, under the
name of *Dionysius* the *Areopagite*, though there is great rea-
son to believe the contrary, if we give any credit to *Sulpitius Severus*, who tells us, that
under the Reign of *Aurelius*, the Son of *An-
toninus*, tum primum inter *Gallias* martyria visa; the first Mar-
tyrdoms in *France* were under his persecution; long before
which the *Areopagite* must have been dead; which testimo-
ny of *Severus* is so strong, that even their own men have de-
fended it, and pleaded for a distinction betwixt the *Parisian*
Dionysius, and the *Areopagite*; (see *Joh. Launoy* his three
Dissertations.) But if they were right as to the Person,
yet the Breviaries have made a fabulous story of him, which
it would be too tedious to recite in all its circumstances, but

*Severus, lib. 2.
Hist. sacr. c. 46.*

I'll give a taste out of the Breviary of *Sarum*. He is said to be sent into *France*, by Pope *Clemens*, to preach the Gospel, accompanied with *Rusticus* and *Eleutherius*; and preaching with great zeal at *Paris*, in the time of *Domitian's* persecution, they were laid hold of by the *Roman* Governour *Sisinnius*, (the later Breviaries call him *Fescenninus*) who inflicted various torments on them, and cast them into Prison; where *S. Denys* consecrated the Eucharist, and at the time when the Holy Bread was broken, so great a Light shone upon him, that all greatly wondered. In this Light *Jesus Christ* himself came and took the Bread, and gave it to him, saying, Take this, my dear *Denys*, (*Chare meus*) and encouraged him with the promise of great rewards to him and his hearers in God's Kingdom. After this, he and his two Companions refusing to sacrifice to the *Heathen* Gods, they were all beheaded in one and the same moment, whose Tongues, after their Heads were cut off, did still confess the Lord. And to declare the merits of the Martyr *Denys*, after he was beheaded, he stood upon his Feet, and taking up his own Head in his Arms, he carried it to the place where it now lies buried. Thus *France* glories in the Reliques of this Saint; yet *Baronius* tells us, that *Ratisbonne* in *Germany* has long

Baron. ad
an. 1052.

contested with them about it, and shew his Body there; and Pope *Leo IXth* set out a Declaration, determining that the true Body of *S. Denys* was entire at *Ratisbonne*, wanting onely the little Finger of his right-hand, yet they of *Paris* cease not their pretences to it; so that here are two Bodies venerated of the same individual Saint *:

Bolland. Aſſ. Sanct. in
Append. ad Januar. 2.

and both of them are mistaken, if they of *Praue* have not been cheated; among whose numerous Reliques I find the Arme of *S. Denis*, the Apostle of *Paris*, reckoned. A

* But why not two Bodies as well as three Thumbs of one Saint: for the Virgins of a Nunnery in Ireland, that were very desirous of Reliques, found the Thumb of *S. Senanus* lying on the ground by his dead Body, and yet (which was the Miracle) neither of his hands wanted a Thumb or a Finger. Oh the Thumb! *Colgarus* in supplement. vit. *S. Senani*, nu. 42.

following *Antiphona* tells us, that a Multitude of the Heavenly Host accompany'd the dead Body of S. Denis, who carried his own Head, praising God, and saying, *Glory be to thee, O Lord.* The Roman Missal also in *Folio* (Paris 1520.) tells the very same Story in a long *Prosa* (where there is mention of *Sisinnius*) of which take a few Verses towards the end.

*Seniore celebrante
Missam, turbâ circumstante
Christus adest, comitante
Cœlesti frequentiâ.*

*Specu clausum carcerali
Consolatur, & vitali
Pane cibatur, immortalis
Coronandum gloriâ.*

*Prodit Martyr conflicturus,
Sub securi stat securus,
Ferit Lictor, sicque victor
Consummatur gladio.*

*Sed cadaver mox erexit,
Truncus truncum caput vexit,
Quo ferente hoc direxit
Angelorum concio.*

*Tam præclara passio
Repleat nos gaudio. Amen.*

While round the Saint in crouds the People stand,

As he the Mass devoutly celebrates,
Christ he himself appears, a glorious band
Of the Celestial Host upon him waits.

He cheers th' imprison'd Saint with Joys divine
His own hand feeds him with immortal bread;
He tries him now, but after does design

To set a glorious Crown upon his Head.
And now the Martyr bravely comes to fight,
Under the sharpned Axe he stands secure,
The Lictor's blow, though 'twas directed right,
Did onely make this Champion's conquests sure.

He fell indeed, but presently arose,
The breathless Body finds both feet and way,
He takes his Head in hand, and forward goes,
Till the directing Angels bid him stay.
Well may the Church triumphantly proclaim
This Martyr's Death, and never dying fame.

Devotions of the Roman Church.

Lesson 6. The present Breviary also retains this ridiculous passage concerning his carrying of his Head, and determines his walk more expressly to have been two miles. *Ribadeneira*, in his Life, adds, that he delivered his Head into the hands of a Woman called *Catula*.

And now it may not be amiss to make a few farther Reflections upon some pieces of his Legend; and I shall begin with that of *Christ's* miraculous appearing in the Administration of the Eucharist. Now though I think no body need be much concerned in relations of this kind, that are

* See the 2d. Lesson
of Longinus.

made by those who tell us that People can speak when their Tongues are out of their Heads *, or can carry their Heads in their hands; yet I find Mr. *Cressy* is very fond of such passages; and I doubt he might take it ill, if I should pass over a story he tells to the same purpose, and lays a great deal of stress upon it, for the establishing his Catholick Faith. It is concerning S. *Odo*, who celebrating the Mass, in the

Ch. Hist. l. 31.
cap. 20.

presence of certain of the Clergy of *Canterbury* (who maintained that the Bread and Wine, after Consecration do remain in their former substance, and are not *Christ's* true Body and Blood, but a Figure of it) "When he was come to consecration, presently the fragments of the Body of *Christ*, which he held in his hands, began to pour forth Blood into the Chalice; whereupon he shed (Good Man!) tears of joy, and beck'ning to them that wavered in their faith, to come near and see the wonderful work of God, as soon as they beheld it, they cried out, O holy Prelate, to whom the Son of God has been pleased to reveal himself visibly in the Flesh, pray for us, that the Blood we see here present to our eyes, may again be changed, lest for our unbelief the Divine vengeance fall upon us; He prayed accordingly; after which looking into the Chalice, he saw the species of Bread and Wine, where he had left Blood. [To which may be added a Story in the *Festivals* which may make a good Comment

ment upon this of Mr. *Cressy* concerning these Miraculous Changes of the Elements in the Sacrament. "A Jew once went with a *Cristen* man into a Church and heard *Mafs*; when the *Mafs* was done, the Jew said to him, If I had eaten as much as thou hast, I would not be a hungred, as I trow, in three days. Forsooth, said the Christian, I ate no manner of Meat this day. Then said the Jew, I saw thee eat a Child, the which the Priest held up at the Altar: Then came there a fair Man, that had many children in his Lap, and he gave each *Cristen* man a child, such as the Priest ate. The same also we are told of S. *Wittekindus*, that in the Administration of the Eucharist, he saw a child enter into every ones mouth, playing and smiling when some received him, and with an abhorring countenance, when he went into the mouths of others, that is, *Christ* showed this Saint in his countenance, who were worthy, and who unworthy receivers.] To let pass that which *Baronius* tells us (which Mr. Cr. durst not mention, lest it should spoil the Saint's credit) concerning S. *Odo*, that when a Thief was brought before him, who had stolen a Horse in the Night * (though his Monk *Godofred*, who saw him do it, while he was reciting his Canonical Hours, durst not cry out to take him, lest he should break his Rule of Silence) S. *Odo* commanded, in stead of punishing him, Five shillings to be given the Thief, in consideration that he had watched all Night, taken a great deal of pains, and endured much hard-

Bolland. in vita ejus,
ad Jan. 7. p. 384.

Baron. ad ann.
936. num. 13.

* Thus they have abused *Macarius* (who deserved better) by telling us, that finding a Thief plundering his Cell, he, as if he had been a stranger, helped him to load his Horse with his own goods, saying these words of Job, We brought nothing into this World, and it is certain we can carry nothing out, the Lord gave, and as the Lord pleases every thing comes to pass; blessed be the Lord in all things. Of whom the *Legenda* has also left this wise Memorial, that *Macarius* having on a time killed a Flea that bit him, he was so penitent thereupon, that he went six Months naked in the Wilderness, that the Fleas by biting him might have their revenge upon him at full.

ship;

ship; which argues S. Odo not over-fit to decide a greater controversie without a miracle. Waving this, I say, I cannot be moved by this miracle, or *twenty* other fine stories that are told me about this time, though it was a time mighty fruitfull of Monkish wonders. For I consider, (as I intimated before in the case of Reliques) that this Century was remarkable above all others for Ignorance *, Sottishness and Superstition; wherein by reason of the Barbarism and illiterateness of the Age, Lies and Fables must needs meet with a good Market to put them off.

* Baronius, *ad an. 900.* has given us its character at the beginning of it, thus; *Novum inchoatur seculum, quod sui asperitate & boni sterilitate ferreum, malique exundantis deformitate plumbeum, atque inopia Scriptorum appellari consuevit obscurum.*

And the truth is, if my Faith were staggering upon the hearing Mr. Cr.'s story, yet the very next Page to it, would settle it again: where he informs us, that S. Dunstan saw the H. Ghost descending from Heaven in the likeness of a Dove: and the *Sarisbury Breviary* edifies me still farther, telling me, that he saw the Holy Spirit in this shape twice, and heard the Angels chanting *Kyrie Eleison* in the praise of the Trinity; and that his Harp that hung at the Wall, was by Angels hands made to sound that *Antiphona, Gaudent in Caelis animæ sanctorum*, which he only understood. And *Lesson 5.* I hear more such wonders, which methinks sound as well as Mr. Cressy's. How, when a mighty Beam from the Top of the Church, threatned the destruction of many by its fall, S. Dunstan with his right hand, making the sign of the Cross, lifts it up again *; and that as this Saint was praying one Night, the Devil assails him in the shape of a Bear, and endeavoured with his Teeth,

* Which may well be credited, when we read of S. Aidanus, that his Cart and two Oxen laden with Wood, as he drove them, falling down a high Rock into the Sea, he only made the sign of the Cross as they fell, and received all safe and sound out of the Waters. And S. Maidoc did the same to a fallen Cart-load of Ale: Colganus *vit. S. David, 1 Martii. p. 427.* and S. Maid. p. 210.

to snatch the Staff out of his hands, upon which the Man of God leaned; he unafrighted lifts up his Staff, and followed the horrid Monster beating him, and singing these words: *Let God arise, and let his Enemies be scattered*, and the ugly Phantasm vanished. And no doubt from this Age of Saint Odo's Miracle (for it could not so well be from any other) came that Tradition to us from Father to Son, in Mr. Sergeant's sure way, how S. Dunstan held the Devil by the Nose with a pair of Tongs. Mr. Cressy's miracle then shown in S. Dunstan's days, is like to do feats to establish the Churches Faith concerning the Eucharist, to convince and confound all Opposers, especially when S. Odo has to do in it, that known Miracle-worker, who as Mr. Cr. records it, when the Roof of his Church was to be repaired, suspended all Rain for the space of three Years, that it should not hinder the Work. And now I have begun with Mr. Cr. about this Argument, I will call him a little farther to account, for some of the many wonders he relates.

Ch. Hist. lib.
32. cap. 5.

A Brief Digression concerning some of the Miracles related in Mr. Cr.'s History.

IT is an ingenuous Confession which is made by Melchior Canus, concerning the Miracles of the Saints. "We cannot deny, says he, that sometimes even the most grave Men, especially in describing the Miracles of the Saints, have both pickt up scattered rumours, and also related them in their writings to Posterity. In which thing, it seems to me, they have either indulged themselves too much, or at least the vulgar sort of Belie-

Quamquam negare non possumus, viros aliquando gravissimos in Divorum præsertim prodigiis describendis, sparsos rumores & excepisse, & scriptis etiam ad posteros retulisse. Loc. Theol. lib. 11. c. 6. &c.

"vers;

"vers; because they thought that these would not onely
 "sily believe, but also earnestly desired such Miracles
 "Therefore holy Men have recorded several signs and pro
 "digies, not as if they willingly themselves believed them
 "but lest they should seem to be wanting to the wishes of the
 "faithfull.

Mr. *Cressy*, I suppose, has a mind to be taken for a great
 Author; and every one that turns over his History, cannot
 but see that it was the great design of it, to gather together
 whatever he could meet with that was prodigious and wonder
 derfull, relating to the *English* Saints. I have so good an
 Opinion of his wit, that I cannot bring my self to believe
 that he could possibly think half that which he has related
 to be measured truth; and I'll give him but one Instance a
 mong many of this, in his Life of *S. Suibert*, which he has

Ch. Hist.
lib. 20, &c.

given us out of *Marcellinus*: He might have
 easily known (if he had not rather chosen to follow
 low *Surius*, and his good Father *Alford* blind-
 fold) how the learned Men of his own Church have despised
 this History, some calling him *Auctorem stramineum* (as
Labbe does) others look upon it as a late Fable (as *Holste-*
nus) and if any one has a mind to see the Ar-
 guments which cannot be answered, to prove
 this *Marcellinus* to be a foolish Writer, and

Recentius com-
mentum.

his Relation impossible to be true, as contradicting both His-
 story and Chronology, he may onely look
 into *Bollandus* (who has also been so in-
 genuous as to leave out all that Mr. *Cressy*
 has foolishly inserted) and *Colganus* *

It's most likely then, that *Canus* has hit right, and that Mr.
Cr. (as well as others before him) hath herein complied too
 much with the humour and desires of vulgar Catholicks, and
 resolved to serve his Church by the old way of pious frauds,
 without any regret for the dishonesty of it. Yet however,
 methinks he should have better secured the reputation of
 his discretion.

* *Colganus in notis ad vit. Suiberri, pag. 436.*

For I could not but imagine, that the foregoing story of S. Denis was such a stretcher, that no body would ever have had the confidence (not to say conscience) to put a Man's faith to it, to believe that there was above one Saint, that could endure his Head off as well as his Hat, or clap it under his Arm and walk, as if nothing ailed him : and I was ready to comfort my self, that this story was onely calculated for the *French* men, and that an *English* Faith was not much concerned in it. But alas ! I found quickly that I was mistaken ; for there are two *English*-men, *Capgrave*, and Mr. *Cressy*, that are resolved, I think, that no *French* Saint should have the better of those of our own Nation, in showing these Feats. Mr. *Cressy* has produced S. *Clarus* (a) an *English* Hermit, S. *Ositha* (b), S. *Decumanus* (c), and S. *Futhwera* (d), who all carried their Heads in their Arms after they were smitten off : but if he had left out all these, that one story he relates concerning S. *Justinian* (e), may suffice to silence the fame of S. *Denys* his adventure ; who after he had been slain, and his Head cut off by the wicked rage of his own Servants, his Body presently arose, and with his Head between his two Arms, walking thence to the Sea, passed over to a Port called by his name, and fell down at a place, where a Church is built to his memory.

Ch. History.
(a) lib. 17.c.3.
(b) l. 17. c. 5.
(c) l. 21. c. 4.
(d) l. 23. c. 9.

(e) l. 11. c. 8.

I shall now make bold in the name of Mr. *Cressy*, to challenge any *French*-man of them all, to produce any Saint of theirs that ever did the like : For alas ! their S. *Denys*'s journey, as you have heard, was not above two Miles, and that too upon plain firm ground, and what's that, I pray, to going over Sea without ones Head ?

But I have a farther request to Mr. *Cr.* which upon this occasion, I think fit to make, and methinks it is a very reasonable one : it is this: That he would give us leave, without swaggering, to put upon the Head of several of his Chapters, (instead of Gests) *The Fables of S. Justinian and the Fables of S. David, &c.* as he himself has done to the

the famous *Arthur*: lib. 11. c. 16. *Fables concerning King Arthur censured*. I dare say the Writers of these things he calls Fables in *Arthur's* case, such as *Geoffery Monmouth*

* *A grave Authour with Baronius in the case of the 11000 Virgins.*

and *Matthew Westmonast.* are of good credit as his great Authours *Caesar's grave* and *Harpfield*; and these Acts too of his Chivalry, which he calls

prodigious in the Conquest of so many Countreys, are not near so incredible and ridiculous, as his story of *S. Alban* (though mentioned by *Bede*) drying up a River for this foolish reason, that People might more commodiously behold his Martyrdom, or the Mountain rising under the Feet

Ch. Hist. lib. 6. cap. 12.

of *S. David*, (of which we shall say more afterward in his life) or this of *S. Justinian's* going over Sea without a Head. He has given

us some excuse for excessive praises, 'in *Arthur's* case, from the custome of People to magnifie Romantickly some one of their Princes; as the *Grecians* their *Alexander*; the *Romans* their *Octavian*; the *English* their *Richard*; and the *French* their *Charles*. But there is no excuse for pretending to advance Religion, by telling incredible stories, and for producing wonders as absurdly as if this power were given to inable a Saint to show tricks of *Legerdemain*, or to alter the Laws of Nature in sport, and without any apparent and considerable necessity. *Magnum sit necesse est, propter quod natura leges exceduntur.*

To come a little closer to *Mr. Cr.'s* History, by presenting him with a few Instances of his own, to this purpose.

Can he answer it to his own reason, why a Saint's bad memory in forgetting a cloath, upon which he had consecrated the Eucharist, should, after he was gone to Sea, be so far encouraged, as that the Divine power should inable him to walk upon the Sea to fetch it, as he tells us of

Lib. 15. c. 4. *S. Birinus*? When any one else, I dare say, with his conceits about the Corporal, would rather have expected, that this his carelesness should by a Divine hand have been punish'd? I know not indeed how far

far another story of this Saint, after his death, may invite us to believe the former in his life-time. For *Capgrave* relates, that a young Man that was born deaf and dumb, was cured by being brought to his Tomb, and spake *English* presently, and within *three* days more spake *French* perfectly as well. I reade of *Christ* and his Apostles working Miracles, to supply the pressing necessities of other Men; but I do not remember any one instance, wherein they endeavoured to engage the extraordinary power of God, to help themselves merely, or that God did it for them, without their requesting, when the thing might be done by ordinary ways. Was it never heard that *two* Men in a hot Countrey took a long Journey, without a Screen to defend them from the scorching of the Sun? Or, if it were necessary, was there no way for them to procure a shade, but that God must send a mighty Eagle * with her Wings to over-shadow them, till they came to their Journeys end? Yet thus, he tells us, it was done upon their Prayers for *Roger of Canua*, and *Richard of Andria*, when they went to *Siponto*. Can any one be so foolish as to think, that if Water could have been constantly supplied to the Children of *Israel*, in their Travels through the Wilderness, by fetching it at the distance of a Mile or two, that God would miraculously have made it follow them, to save that pains? Yet *Mr. Cr.* writes, as if he would have us believe this following story. That the Monastery of *S. Eanswitha* had
 Lib. 10. c. 18.
 only one incommodity, that being seated on
 Lib. 15. c. 8.
 the top of high Rocks, there was a penury of sweet Water. "The holy Virgin was sensible of this inconvenience, and "after she had by Prayer solicited our Lord, she went to the "Fountain more than a Mile remote from the Monastery; "and striking the Water with a Staff, commanded it to follow her: The deaf Element heard and obeyed the Sacred "Virgin's voice, and against the Inclination of Nature fol-

* So we are told of *S. Lutwin*, that lying along upon the ground asleep, an Eagle with her shady wings defended his Face from the hot scorching Sun. *Bollandus in vita S. Basini, ad 4 Martii.*

"lowed her steps, till overcoming all the difficulties of the
 "passage, it mounted up to the Monastery, where it abundantly
 "served all their uses: One particular more increased the admiration
 "of the Event, for this little Rivulet in the way being to pass
 "through a Pool (she must be supposed to do so too, because it was
 "said to follow her steps, but that's a small matter, for a Virgin
 "in *Capgrave's* story to tread Water) it flowed notwithstanding pure
 "and free from all mixture. Mr. *Cressy* might have told us also,
 "that which immediately precedes this story in *Capgrave*, how
 "she triumphed over a King of the *Northumbers*, who courted
 "her for his Wife; by making this the condition of having her,
 "(which he accepted) that he should pray a great Beam three
 "Foot longer than it was, (for so much it was too short for the
 "rest of the Timber that was prepared to build her Oratory)
 "which he failing to accomplish, after long invoking his Gods,
 "he departed from her ashamed, and she escaped him; but by her
 "own Prayers, immediately the Beam became a Yard longer*;
 "and, I suppose, it may be every whit as fit to believe, that
 "by another Prayer, without the help of any Carpenters, all
 "might be join'd and fram'd into a House.

* Which is no great matter to believe, when we read that S. Hildutus with
 his Disciples living in a strait Island, they obtained by their Prayers,
 that the Island was enlarged and made bigger. *Colganus vit. Gildæ Badonic. p. 182.*

Neither can I see much need of a Miracle, in another story
 he tells us, about the conveying S. *Cuthbert's* Body from the Sea
 side: where first he says it was told a Monk in a Vision, that
 upon a certain Tree they should find a Bridle hanging, which
 if they held up in the Air, an Horse would come to them of
 his own accord, to assist them! They did so, and a Bay-horse
 presently offered his service, which they joining to a Waggon,
 conveyed it away. The story tells us not a word how the
 Waggon came there; and yet one would think it had been as
 easie to get a Horse without a Miracle as a Waggon;

Waggon ; but what need was there of either , when there were 7 Monks that did attend it ? and if they could not carry S. *Cuthbert's* Body , let him call them what he pleases , I shall make bold to say they were lazy Lubbers ; and a Vision of a Whip for them , was rather needfull , than of a Bridle for the Horse : especially considering , that there is reason to believe , that S. *Cuthbert* was no fat Man ; which is easily collected from what I find in Mr. *Cressy* , that he was very much given to fasting , e- *Lib. 13. c. 16.*
ven before he entred into the Monastery ,
(much more you may be sure afterwards) and that he took so little care about Victuals , that in a Journey he was miraculously supplied with a Meal , after having fasted all day , by means of his Horse ; which pulled down from the Roof of a House , half a Loaf of warm Bread , and a piece of Flesh , wrapped up in a Linen-cloth.

I hope the Reader is not tired with these Relations , and therefore , with his good leave , I'll add two or three more. My next shall be in S. *Wereburga* and her *Wild-geese* : which story Mr. *Cr.* is much concerned for , and takes it ill from Mr. *Camden* , that he should insinuate his unwillingness to believe it. The substance of it is this. *Ch. Hist. l. 17. cap. 17.*

“ The Steward of S. *Wereburga's* Monastery , complaining
“ that in a Farm that belonged to it , the Corn was much in-
“ jured by Flocks of Wild-geese : S. *Wereburga* commands
“ the Steward to go and shut them all up together in a
“ House. He , though at first he wondred at the command ,
“ thinking (as any one else would have done) that she had
“ spoke those words in jest ; yet perceiving her to renew
“ her command , he went to the Wild-geese , which were in
“ great numbers devouring the Corn , and with a loud voice
“ commanded them , in his Mistresses name , to follow him.
“ They obeyed , and all in one Drove were shut up together ;
“ onely one of the number was privily stoln by a Servant ,
“ with an intention to eat it. The next Morning the Holy
“ Virgin went to the House , and after she had chidden them

"for usurping that which belonged not to them, she com-
 "manded them to fly away, and not to return. Immedi-
 "ately the whole Army took Wing; but being sensible that
 "one of their Number was wanting, they hovering over
 "the Virgin's head, complained of their loss: she hearing
 "their clamours, understood by inspiration the cause of it
 "and after search, made the Offender confess his theft, and
 "after the Bird was restored to her Companions, they all
 "flew away, and not any Bird of that kind was afterwards
 "seen in that Territory.

What fine circumstances are here to invite a Man to be-
 lieve? The Saints interest in this devoured Corn, which be-
 longed to her own Monastery: The sawciness of these
 Geese, that durst make so bold with *her* Corn: The great
 charity of the Virgin, in giving the Geese so fair an admoni-
 tion, to make them sensible of their crime before she pun-
 nished them: Their wonderfull sagacity, quite exceeding the
 pitch of that Fowls understanding in our days: The reason-
 ableness of an inspiration to advance her duller under-
 standing, and make her apprehend *their* Language, as well
 as they did *hers* before: Her honesty, in restoring the stolen
 Bird to her Companions, and that rather than they should
 be defrauded (if *Malmsbury* be in the right, that the Bird
 was killed) restoring it to life again by a Miracle: and yet
 her terrible severity towards them (which may be a fair
 warning to all succeeding Geese that hear it, to take heed of
 such trespassing) debarring not onely that individual Flock
 but the whole Race of Geese, and not onely for her life time
 but for ever after, from being seen, and so consequently ne-
 ver to make a Meal more in that Territory. These cir-
 cumstances, I assure you, do so far obstruct my faith in this
 Miracle, that, to be plain with Mr. *Cressy*, this one Flame of
S. Werburga seems to me more incredible than all the
 Tales of *K. Arthur* and his Knights, and for the sake of
 her Wild-geese, I am inclined to disbelieve another story

meet with, of a Tame-Goose in the Life
 of *S. Winwaloe*, whose Sister's eye being

Ant. Sancti. Mart.

3. p. 251.

plucked

pluckt out, as she was playing, by a Goose; he was taught by an Angel a sign, whereby to know that Goose from the rest about the House, and having cut it open, found the Eye in its Entrails, preserved by the power of God unhurt, and shining like a Gemm; which he took and put it again in its proper place, and recovered his Sister; and was so kind also to the Goose, as to send it away alive, after it had been cut up, to the rest of the Flock. I know Mr. *Cressy* may pick up out of the Saints lives *Twenty* parallel stories, how they have commanded Birds and Beasts, and punished the injuries they have done to the Saints upon them: He may tell us perhaps that of *S. Brigid*, who seeing Wild-Ducks sometimes swimming in the Water, and again flying in the Air, she called them to her, who without any fear obeyed, and came to her hand, who after she had stroked and embraced them a while, she let them fly away again. Of *S. Genulph*, whom they bring in chiding a Fox, that had stoln one of his Hens, and commanding him to lay it down just in the place whence he took it, all which the Fox performed; but could not so escape, but was miraculously punished for his Theft, for as he was running away by the Door of his Church, he fell down dead. He may tell us of *S. Kieran's* admirable arguing the case with the Fox too, that had stoln his Shoes, with a purpose to eat them. To whom the holy Man said Brother, why hast thou done this ill thing, which it becomes not a *Monk* to doe? (he had several Beasts that served him tamely, besides this Fox, whom he called by the name of *Monks*.) Behold, our Water is sweet and common, and our Meat is divided in common among us all, and if thou hadst a mind according to thy Nature to eat Flesh, God Almighty for our sake would have made it of the Barks of Trees; which melting speech so wrought upon the Fox, that he begged his pardon, did Penance by Fasting, eating nothing till the holy Man bad him. He may instance in the *Weasel*, that for its sawci-

Alt. Sanct. in vit. Brig. ad Feb. 1.

Boll. Alt. Sanct. in vit. Genulph. ad Jan. 17.

Colganus vit. S. Kieran. 5 Mart. p. 459.

*Ibid. In ejus
vit. ad Mart. 4.*

ness in gnawing the Frock of *S. Peter* the *Abbot*, was found dead upon it. But if he can be contented that the Saints should be brought in foolishly treating Birds and Beasts, and discoursing to them like rational Creatures, and that they should use a miraculous Power to punish them as Transgressors, which for want of choice, are incapable of any other Laws than their Natural Inclinations; yet we cannot so easily believe that God will lend his Power to countenance such ridiculous and trifling designs.

Indeed such idle Tales we meet with, of wonderfull Birds among the Heathen, such as those which *S. Augustine* (a), and *Pliny* (b) relate, concerning *Diomedes* his Birds, which abiding at his Tomb in *Apulia*, courted and flattered the *Grecians*; but infested, and with their hard Beaks killed strangers that were not of their race; that sprinkled and purified his Temple with Water, which they brought in their Bills and Feathers, &c. If any will be so kind to these stories, as not to look upon them as Fictions, yet he need go no farther for satisfaction about them, than to *S. Augustine*, who in the next Chapter resolves them into the cheating Arts and Tricks of the Devil; and thither I should refer *Mr. Cressy's* Wild-geese, if the matter of fact were proved, since, as I said before I cannot be persuaded, that God will lend his Power to effect such ridiculous things.

(a) *S. Augustine de civit. Dei, lib. 18. c. 16.* speaking concerning the story of *Diomedes* his Companions turned into Birds, and frequenting his Tomb in *Apulia*, near to Mount *Garganus*; *Hoc Templum, aiunt, circumvolare atque incolere has alites tam mirabili obsequio, ut rostrum aqua impleant & aspergant; & cò si Graci venerint, vel Gracorum stirpe progeniti, non solum quietas esse sed & superadvolare; si autem alienigenas viderint, subvolare, & capita eorum tam gravibus ictibus, ut etiam perimant, vulnerare: nam duris & grandibus rostris, scilicet ad hæc praelia perhibentur armata.*

(b) *Plinius, Nat. Hist. l. 10. c. 44.* He tells much-what the same story, *Advenas Barbaros clangore infestant, Gracis tantum adulantur, miro discrimine velut generi Diomedis hoc tribuentes: adèmq; eam quotidie pleno guttore madentibus pennis perluunt atque purificant, unde origo fabulæ Diomedis socios in earum effigies mutatos.* He says before, *Eis esse dentes, oculosque igno colore, cætera candidis.*

Saint *Ivo* his appearing to the *Abbot* of *Ramsay* after his death, is told us in another place; how he seemed to draw on his Leggs a pair of Boots, with care to make them sit smooth and handsome, telling him that he must wear them for his sake, and that they would last a good while; upon which the *Abbot* awaking, felt such horrible pain in his Leggs, that he was not able to walk or stand, and fifteen years he remained in this Infirmary. A sad punishment, considering the offence, for which it is said to be inflicted, which was, that this *Abbot* did not presently give credit to the pretence of a Vision of *S. Ivo*, that required that his Body should be translated to *Ramsay*, and cast out this hasty speech, *Must we translate and venerate the Ashes of I know not what Cobler?* He must have a forward faith, that can believe, that the Saints departed are either so sportive, or so spitefull, as this story represents them.

Ch. Hist. lib. 13.
cap. 9.

In the next Chapter Mr. *Cressy* gives us this account of *S. Paul de Leon*, "That on a time visiting a Sister of his, who devoutly served God in a Cell, seated near the Sea of the British shore, at her request he obtained of God by his Prayers, that the Sea should never swell beyond the bounds marked by her, by placing a Row of Stones: by which means the Sea was restrained the space of a Mile from his usual course, and continues so to this day. In this story, (besides the prejudice I have against it, as related by *Capgrave*, whom I cannot think of without a Pique against him, for making so many Saints carry their Heads in their hands) there appears no reason at all, why the Sea should be forced out of its ordinary road, onely that a devout Sister had toyingly placed a Row of Stones, and thought it pretty, if this could be made a Sea-bank, and accordingly God's Power must be called in to make good this fancy, which seems to be directly such a playing with Miracles, as boys play at Ducks and Drakes with Stones upon the surface of the Water; but Mr. *Cressy* has omitted another wonderfull circumstance,

stance, which *Capgrave* mentions concerning those Stones; that as he and his Sister returned home, they saw on a sudden that those little Stones, by the Divine Power, were turned into Pillars of Stone of a vast Magnitude; indeed all things done by this *S. Paul de Leon* are so great, that they quite put down those of the Scripture *Saint Paul*; for a Dragon of an hundred and Twenty Foot long, is another kind of Beast than that he fought with at *Ephesus*; yet such a one

Bolland. Act. San. F. ad Mart. 12. p. 118.

this *Saint* (we are told in his life) overcame, and when he had done, made it to follow him to the Sea-side, like a *Dog*.

Bollandus indeed makes it a matter of his wonder, that it should be told of almost all the *Irish Saints*,

Id. Ibid. p. 110. and those of *Little-Britany*, that they killed *Dragons* of vast Size; for my part, I

believe there is no difference at all in the Size of the *Dragons* of those Countreys, from what they are elsewhere; but the Invention of the Writers of the Lives is vast, and their Conscience large, and the toyishness of their fancy in feigning wonders is admirable indeed, and beyond all compare. *Mr. Cressy* is an Argument of the one, viz. the bulkiness of their Miracles, for though his swallow be as large as most Mens I know, yet you may remember an *Irish* miracle (that about the Staff of *Jesus*) stuck so vilely by the way, before it could get down, that I was afraid it would have choakt him: And for an instance of their toying and childish playing with Miracles, you may take that of *S. Mochua*; who, they tell us, seeing a Company of Lambs running hastily to suck their Damms, as he was walking by them and praying, he suddenly

Colganus, vit. S. Mochuz. Mart. 28. p. 780.

stept before them, and with his Staff drew a

Line upon the ground, which none of the

Lambs, as hungry as they were, durst pass, but there stopt. The like was done by *S. Fintanus* to the Calves, parting them and the Cows asunder, onely by the Interposition of his Staff. But the most

excellent story I have met with of this kind, is in the Life of

S. Fin-

S. Finnianus, where we find him and *S. Ruadanus* bandying Miracles as sportfully, as Tennis-Balls are tossed from one to another with a Racket. Thus it is related, *S. Ruadanus* obtained this special favour of God, that from a certain Tree in his Cell (*Tilia* it's call'd) from the Hour of Sun-setting to *Nine* a Clock the next Day dropt a Liquor, of a peculiar tast, pleasing to every Palate; which then fill'd a Vessel, which sufficed for a Dinner for him and all his Brotherhood: and from *Nine* a Clock to Sun-setting, it dropt half the Vessel full, with which Strangers were entertained. Upon the fame of this Miracle many of the Saints came to *S. Finnian*, desiring him to go along with them to that place, and persuade *Ruadanus* to live a life common with others. *S. Finnian* went with them, and when they came to the Tree that gave the admirable Liquor, he signed it with the sign of the Cross, and after *Nine* a Clock the Liquor ceased to flow. *S. Ruadanus* hearing that his Master *S. Finnian*, and several others were come to him, he called his Servant, and bad him prepare a Dinner for his Guests; who going to the Tree, he found the Vessel that stood under it wholly empty, and told his Master how it was; who bad him carry his Vessel to the Fountain, and fill it to the top with Water, which when he had done, presently the Water was changed into the tast of that Liquor that dropt from the Tree: Moreover he found a Fish of a great bigness in the Fountain, and carried all to the Man of God; who commanded him to set these Gifts before *S. Finnian*. He seeing what was done, crossed the Liquor, and it was changed again into common Water, and said, Why is this Liquor of a false name given to me? The Disciples of *S. Finnian* seeing all this, desired their Master to go to the Fountain and cross it, as he had done the Tree: (*they had a mind to see more of this sport.*) But *S. Finnian* answered them; My brethren, do not grieve this holy Man, for if he go before us to the next Bog*, he

Colganus *vita Finniani*,
23 Febr. p. 395.

* *Ad vicinam grunnam*: which Colganus explains, *not. 17. ad vit. Maidoc. p. 216. Grunna aliàs grunda, capitur hic pro terra humida & inaquosa, in qua cespites & gleba effodiuntur, &c.*

will be able to doe the same that he did in the Tree and the Water, (*i. e.* make such Liquor flow thence.) Wherefore S. Finnian, and the rest, all intreated S. Ruadanus, that he would live as others did; which he yielded to, and (*not depending upon miracles*) he held the common course of living.

Give me leave to mention one wonder more out of Ch. Hist. l. 13. cap. 18. Mr. Cressy, concerning Austin the Monk, who disputing with the British Bishops, about the observation of Easter, and arguing that they did not keep it in its due time; when the Britains after a long disputation, would not be moved to give their assent, but would follow their own Traditions: Austin brought the Dispute to this Conclusion, saying; "Let us beseech our Lord, who makes Brethren of one mind in the House of his Father, that he would vouchsafe by Celestial signs to make known unto us, which of the Traditions is to be followed, and which is the right Path leading to his Kingdom: Let some sick Person be here produced among us, and he by whose Prayers he shall be cured, let that Man's faith and practice be believed acceptable to God, and to be followed by Men. This proposition being accepted with much ado, a blind Man was brought before them, and was first offered to the British Bishops, but by their endeavours and Ministry found no cure and help: At length Austin, compelled thereto by just necessity, kneeled down, and prayed to God to restore the blind Man his sight; whereupon immediately the blind Man (upon his Prayer) received sight, and Austin was proclaimed by all a true Preacher of Celestial Light; (*and People were afterwards put in the right Path to Heaven, so far as concerned that saving Point, of the time of observing Easter.*) This story, though related by Bede *, cannot obtain my be.

* His own Melch. Canus has betrayed his doubting of the certainty of many of his and Gregory's relations. Bede in historia Anglorum, & Gregorius in Dialogis, quadam miracula scribunt, quæ huius præsertim sæculi Aristarchi incerta esse censebunt: Equidem historias illas probatam magis, si earum auctores, severitati iudicii curam in eligendo majorem adjunxissent. Loc. Theol. l. II. p. 337.

lief, that God thus decided this Controversie ; because I am
 sure *that* is false, which I reade in the very story it self, that
Austin went to pray for this Miracle, *being compelled thereto*
by just necessity : this was well put indeed, if it had been
 true (for I all along go upon this Principle, that there must
 be a manifest and great necessity, for such great alterations
 of the course of Nature) but there was no necessity at all ,
 that this Controversie (upon what Day *Easter* should be
 kept) should be decided, where two contrary customes had
 long obtained, and both sides were agreed to keep it : but
 the *Eastern* Church following *S. John's* practice, may deter-
 mine the time one way , and the *Western* following the Tra-
 ditions of *S. Peter*, may in this particular go another way,
 and yet both be pleasing to God. Mr. *Cr.* himself has
 told us out of *Bede*. " That this dissonance in the
 " observance of *Easter* was patiently tolerated Ch. Hist.
 " by all , whilst Bishop *Aidan* lived , because it l. 16. c. 16.
 " was well known, that though those who sent him, would
 " not permit him to celebrate that Feast otherwise than they
 " were accustomed, yet he was zealous to perform all Chri-
 " stian Duties of Faith, Piety and Charity, according to the
 " Custome prescribed by all God's Saints ; and therefore
 " he was deservedly loved by all , even by those who diffe-
 " rently celebrated *Easter*.

Besides, it seems to me a ridiculous thing, and a tempting
 of God, to go to imitate *Elijah* * (as it is plain in this thing
Austin did, by proposing to have it miraculously decided)
 when the case and necessity is no ways alike, of bringing a
 People off from Idolatry , to worship the true God ; and
 both worshipping the same true God and Saviour, to agree
 in an uniform observance of a Day, or of a Ceremony. Yet
 a frequent practice this is upon any slight occasion to tell
 miraculous stories of their Saints, bringing in any example
 of the Scripture, that has any resemblance to them, and ta-
 king care commonly that the Scripture instance be out-done.
 To give a few Examples. A pleasant story they give us of
S. Gonsalvus, building a Bride over the River *Tamaga*. And,
 first,

Bollandus, *vita*
S. Gonfalvi, 10
Jan. p. 646.

first, they make the place where he should build it, to be shown him by the revelation of an Angel; then how he got Money for his work, particularly of a Gentleman, who passed by, of whom *Gonfalvus* asked his Charity towards it; who upon his importunity wrote a Letter to his Wife, to whom he bid him carry it and she would give him his Alms: the Contents were, that she should give him so much Money, as the weight of his Letter came to; which she looking upon as a Jear, wished him to go his way; But *Gonfalvus* insisted that she should doe as her Husband required; and when she weighed the Letter, by a Miracle the weight of it was so increased, that he got a considerable Summe of Money for his Work. After this, wanting Provisions for his Workmen, upon his Prayers, and making the sign of the Cross upon the Waters of the River, a Multitude of Fishes covered the surface of it, and he taking up as many of them as he needed, sent the rest of the Fishes away with his blessing, and thus he did more than once. And as they were thus wonderfully supplied with Food, so also with Drink: for as another *Moses* (says the story) he with his Staff brought Water out of a Rock (I wonder why River-water might not have served the turn) which became a perpetual Fountain; but now, that *Moses* may be sure to be out-done, he brought Wine also out of the Rock to serve their needs, but (as it is wisely put in) that was dried up when the Bridge was finished. Another instance we have in S. *Endeu* his going by Sea to the Island of *Arann*; He coming to

Colganus *vita* S. Endei,
21 Mart. p. 707.

the Sea-side, and finding no Vessel to convey him over, he commanded 8 Friars to take up a great Stone that lay near hand, and put it in the Sea; and in the virtue of him who walked dry-shod upon the Sea, he got upon that stone, and *Christ* causing a fit Wind to blow, he was brought safe upon it to the Island. S. *Mochua* is another example of the same nature; who having a visit given him by S. *Kyenanus*, and fifteen of his Clergy;

Bolland. *Act. Sanct.*
1 Januar. p. 46, 47.

Clergy; in their return, they came to an unpassable and impetuous River, and wanted a Boat; whereupon S. *Mochua* spread his Mantle upon the Water, being mindfull of *Elijah's* Mantle that divided the River *Jordan*, and *Kyenannus* and his 15 Men were carried over the River upon this Mantle, as safely as in a Vessel, and it returned back to its owner, without wrinkle or wetting. After this *Mochua* going to the Consecration of a Church *Kyenannus* had built, he saw 12 Harts in a Mountain, and brought them tamely along with him loaden with Wood, and after that with Water to boil their Flesh, upon which they feasted; onely he commanded all their Bones to be reserved: which the next Day he commanded (in the virtue of him that raised *Lazarus* from the dead) to rise in their proper form, and they did so; and were sent away by him alive into the Mountains. This, it's plain, which way soever you take it, was a greater Miracle than the raising of *Lazarus*, for his Flesh was neither new created Flesh, nor devoured: Nay, and upon the same account it is a greater Miracle than the Resurrection of *Christ* from the Dead, which is the main confirmation of the Christian Religion; and yet there is no imaginable reason for this great Miracle of the Resurrection of the 12 Staggs. There was some little occasion for their coming along with the Saint, to furnish the Consecration Feast; but that good work being done, there appears no reason at all for that extraordinary Miracle afterwards; unless it were to prove the Immortality of Beasts. as the Resurrection of our Saviour, and others, was particularly designed to prove the Immortality of Men.

To instance onely in one more; viz. S. *Severus*, a Bishop in *France*, of whom they tell in his Life this Wonder. As he was passing by the House of a poor Widow in a Journey, he heard her making sad moan; he stopt, and went in to inquire the cause; which was this; That as she was setting Bread into her Oven, the Peel was left in it, and was burnt; and she knew not how either to draw out the Loaves that were

Bolland. vit. Sanc.
1 Feb. p. 189, 192.

were already in, or put in those that were still out : upon which *S. Severus*, without any dread, went into the hot Oven, and took in and placed in order the remaining Loaves; and when they were all baked (for he stayed in the Oven till then) he reached them all out to the Woman; and came forth, as the *Three Children* out of the Fiery Furnace, untouched by the heat, either in his Body or Cloaths. This is such a Rapper, that I cannot but admire at the wanton fancy of the *Monks*, those Fathers of Lies, in the invention of this and other Miracles. Can any Man believe, that to save an old Womans Batch of Bread, God Almighty should work so extraordinary a Miracle, as in some circumstances of it, is beyond that of the *Three Children*, wrought by him in Vindication of his own honour against Idolatry? But, in the name of wonder, what need the Bishop stay in the Oven till the Bread was baked? Besides, I doubt, the Criticks will have a hard task to determine, whether of the two we are to believe, either that the Oven was a very large one, or that the Bishop was very little. Herein then the *Three Children*, and this Saint scarce stand upon equal terms: but in another respect he far out-did them: for *S. Severus* was as miraculously preserved from starving as from burning. (*which we never read of them.*) For being shut out of doors in a sad snowy Night, having nothing on but Drawers (for he had given away the rest of his cloaths) a Herd of *Mares*, which he used to keep in the Field, came round about him, and turning all their heads to him, by their breath kept him warm all night, and the Snow that came down, all fell without that Circle.

But to conclude this Digression. I am sure there are Controversies of more importance depending betwixt us and the Church of *Rome*, than that fore-named was, about the time of observing *Easter*: If Mr. *Cr.*'s Collection of Wonders, upon far less occasions, were true; methinks we might, without any imputation of sawciness, desire and hope, that when such showres of Miracles have fallen in the Ages before us, which have made Mountains to spring up; we might

might but have some few drops fall upon us, such as would produce at least a Mole-hill. I dare say the *English* Protestants, though they have, I believe, more skill to avoid being cheated, yet they are as willing to be determined by a real Miracle, as the old *British* Christians were: I know not therefore what should hinder it, unless the Prayers of the present *Romish* Saints, who are the great Pretenders to Miracles, are not so acceptable and prevalent with Heaven as heretofore; and I'll give Mr. *Cressy* leave to guess at the true reason of that.

De S. Georgio.

*Hora sec.
us. Sarum.*

Antiphona.

GEorgi Martyr inclyte,
Te decet Laus & Gloria
Prædotatum militia:
Per quem puella regia
Existens in tristitia,
Coram Dracone pessimo
Salvata est. Ex animo
Te rogamus corde intimo,
Ut cum cunctis fidelibus
Cœli jungamur civibus,
Nostris ablutis fordibus;
Ut simul cum lætitia
Tecum simus in gloria;
Nostræque reddant lebia,
Laudes Christo cum gratia.

Of St. George.

(Translated by Dr. Heylin.)

GEorge holy Martyr, praise
and fame,
Attend upon thy glorious name;
Advanc'd to Knightly dignity,
The Daughter of a King by
Thee
(As she was making grievous moan
By a fierce Dragon all alone)
Was freed from Death. We
thee intreat
That we in Heaven may have
a Seat.
And being wash'd from every
stain
May there with all the faith-
full reign;

That we with Thee together may
Sing gladly many a sacred lay,
The gracious Throne of Christ before,
To whom be praise for ever more.

Vers.

Vers. Ora pro nobis B. *Georgi*
Christi miles.

Resp. Ut hostes visibiles & in-
visibiles, sint contra nos
valde debiles.

Oremus.

OMnipotens sempiterne
Deus; qui deprecant-
ium voces benignus exaudis;
Majestatem tuam supplices
exoramus, ut sicuti in hono-
rem beati & gloriosissimi
Martyris tui *Georgii*, Dracō-
nem à puella superari volu-
isti; ita ejusdem intercessi-
one, hostes nostros visibiles &
invisibiles, nè nocere valeant,
à nobis superari concedas.

Per Dominum, &c.

* *This, I suppose, refers to that in the Legend, mentioned in the Festivals*
f. 96. that when S. George had bore down the Dragon with his Spear to the
ground, he had the Damosel to bind it with her Girdle about the Neck and
lead it into the City, which she did, and the Dragon followed after her as it
had been a Hound.

Vers. Pray for us S. *George*
the Souldier of Christ.

Ans. That our enemies visible
and invisible, may be very
weak in opposing us.

Let us pray.

Almighty everlasting
God, who mercifully
hearest the requests of those
that pray to Thee; we hum-
bly intreat thy Majesty, that
as in honoz of thy blessed and
most glorious Martyr *George*,
thou wouldst have the Dra-
gon to be vanquish'd by
Maid *, to grant that by his
intercession, our enemies vi-
sible and invisible may be o-
vercome by us, that they may
have no power to hurt us.

By our Lord, &c.

NOTES.

I Need not meddle with the Controversie, whether Saint George were an Imaginary Saint, or an *Arrian* Heretic, concerning which you may see enough both of the Opinions of Protestants and Papists, in Dr. *Heylin's* History of *S. George*. But these things concerning the Dragon, and the King's Daughter, mentioned in the Prayer, are plainly taken out of the Golden Legend of *Jacobus de Voragine* *, as *Baronius* himself acknowledges in his

Annotations on the *Roman Martyrology*, April. 23. and (which is observable) the *Breviary of Sarum*, though it abound with so many fabulous Legends, yet does not mention any thing in the Lessons for *S. George*, about the killing of the Dragon; but tells a dull story in comparison concerning him, as a Martyr of *Cappadocia*; And *Baronius* inclines rather to make him a Symbolical Saint. And yet you see in the Prayer, that this Fable of the Dragon is made the ground of that which follows, that by the Intercession of this Dragon-killer (*ejusdem intercessione*) they may prevail over their enemies visible and invisible; for they then thought, that no other Saint or Martyr could do their work so well as he *, especially since their Great

* Who is called by Melch. Canus, homo ferrei oris, plumbei cordis, animi cerè parum severi & prudentis. Loc. Theol. l. 11. p. 337.

Enemy is so formidable, and is represented

* Maximè bellorum Rexor, quem nostra juvenis Pro Morte colit.
Mantuan. Fast. lib. 4.

as an old Dragon. *Ribadeneira* tells us, in his life, that Generals and Kings when they go to the Wars, take him for their singular Patron; and that the Roman Church invokes *S. George*, *S. Sebastian*, and *S. Maurice*, as the most powerful Captains and Defenders against the enemies of the Christian Faith. But a more special honour was done to him here, when a Constitution was made by *Henry* Arch-Bishop of *Canterbury*, an. 1415. that a great Festival should be kept to his Memory (*Sub officio du-*

Tom. 12. Concil. Labbe, p. 295.

plici,

plici, *Et ad modum majoris duplicis festi*, are the words) as to the special Patron and Protector of the *English Nation* (and it was just at the time when *Henry Vth* begun his War

Hujus namque, ut indubitanter credimus, interventu, nedum gentis Angligenæ armata militia, contra incursus hostiles bellorum tempore regitur, sed & Cleri pugna militaris in sacræ pacis orio, sub tanti patroni suffragio celebriter roboratur. Ibid.

in *France*) undoubtedly believing, that by his intercession the Arms of the Nation would fare the better in time of War, and

the Clergy, its spiritual *Militia* in times of Peace. To this confidence in *S. George*, the Legends at that time, and the Relations of Visions betrayed them. But long before this, even very anciently, we find that this story had been corrupted with Fables, insomuch that Pope *Gelasius*, in the first Ro-

Tom. 4. Concil. Labbe. p. 1265.

Tom. 7. Concil. Lab. p. 1297.

Tom. 7. Concil. Lab. p. 1297.

Ribadeneira in vit. Georgii, p. 170.

Ribaden. Ibid.

man Council reckons the *Passion of George*, among Apocryphal Writings. And the 4th Canon of *Nicephorus* the Confessor, requires the two *Martyrdoms of George* not to be admitted, but rejected. But though all this be in the dark, and uncertain as to the Acts of this Saint (and therefore the reformed Breviaries have no special Lessons for him, not any mention is made of his Acts, because as *Ribadeneira* well observes, there is no truth appears in those that are extant) though his feats of Arms prove all fabulous; yet however, *Armes* his Body had; and if they wrought no Miracles while he lived, they cannot fail to effect wonders now he is dead: one of them they have got at *Paris* in the Church of *S. Vincent*, and the other they keep at *Colen**, where (says the Writer) many and great Miracles are wrought by it (as good a place for it to doe feats in, as any it could have been lodged at.) His *Head* is shown in *Rome* at a Church called after his Name; and it's great pity that they have not told us of

* Where they have not onely his *Arme*, but his *Sword*. See *Ægid. Galenius de Colon. magnitud. p. 319.*

some place, where we might have seen too, at least a part of the *Dragon's Tail*. For my part, till I see some better account of the History of this Saint's Life, I shall content myself with the Mysteries and Moral Lecture, the Legend has given us upon his Name, (which is another *Passion of George and Martyrdom of Greek*) "*Geor-* Legend. aurea de S. Georg.

gius comes from *Geos*, which signifies the Earth, and *Orge* to Till, as if you should say, one that tilleth the Earth, that is, his Flesh. S. *Augustine* says, that good ground is in the Altitude of Mountains, in the temperament of Hills, in the level ground of the Fields: The first is good for green Herbs, the second for Vines, the third for Fruits. Even so S. *George* was high by despising inferiour things, and therefore he had the greenness of purity. He was *Temperate* by discretion, and therefore he had the Wine of inward jucundity. He was plain by humility, and therefore brought forth the Fruits of good Works. Or thus, *Georgius* comes from *Gerar*, that is *Holy*, and *Gion*, that is, *Sand*, as if you should say, *Holy Sand*: for he was *Sand*, because ponderous, by the gravity of his manners, and small by humility, and dry (by abstinence) from carnal pleasure. Or else thus, *Georgius* comes from *Gerar*, i. e. *Holy*. and *Gion* which signifies striving; as much as to say, *Holy Combatant*, because he combated with the *Dragon* and the *Executioner*. Or, (Lastly,) *Georgius* is derived from *Gero*, that is, a *Stranger*, and *Gir*, i. e. *pretious*, and *Us* a Counsellor. For he was a stranger in his contempt of the World, pretious in his Crown of Martyrdom, and a Counsellor in the Preaching of the Kingdom. Thus far the Golden Legend, Printed at *Strasburg*, an. 1502. which has a Hundred more such pleasant accounts of Names*, which because they

* Such as, *Fabianus*, quasi *Fabricanus*, sc. *fabricans beatitudinem supernam*. S. *Vincentius*, quasi *Vitium incendens*. S. *Gregorius*, quasi *Egregius*, ab *Egregius* & *Gore* *predicator*, i. e. *Egregius predicator*. S. *Vitalis*, quasi *Vivens talis*, sc. *qualis erat in corde*. S. *Euphemia*, quasi *bona femina*, ab *eu* *bonum* & *femina*. S. *Francis* was first called *John*, but after

his name was changed to *Franciscus*, of which one reason is, *Quia ipse per se & per filios suos, multos servos peccati & Diaboli debeat Francos & liberos facere, &c.*

were very edifying, they were brought after this into Sermons; and the People were told that *Vespasian* (a) was named from hence, because he had a malady in his nostrils,

(a) *Festivale, fol. 99.* and there dropped out of his Nose Worms like Wasps. And the Sermon

(b) *Ibid. fol. 43.* on the Day of *Pentecost* begins thus. (b)

Good Men and Women, this Day is called *Whitsunday*, because the Holy Ghost brought *Wisdom* into *Christ's* Disciples, and so by their Preaching after into all Christendom.

But enough of this.

Memoria de 7 Dormientibus.

The Memorial of the
7 Sleepers.

Oratio.

The Prayer.

*Breviar. sec. us.
Sar. 27 Julii,
& Missale Sa-
rum, an. 1554.*

DEUS qui gloriosus resurrectionis æternæ præcones septem dormientes magnificè coronasti; præsta quæsumus, ut eorum precibus, resurrectionem sanctam quæ in eis mirabiliter præstensa est, consequamur.

Per Dominum, &c.

O God, who didst magnificently crown the Sleepers, who proclaimed the eternal resurrection; grant we beseech thee, that by their prayers we may obtain that holy resurrection which was wonderfully foretold to them.

Through, &c.

NOTES

NOTES.

To show the Reader what great care the Heads of this Church had in those Days of Mens Souls, how well they instructed them, and by what fine stories their Devotions were then conducted; I cannot but translate the History of these 7 Sleepers, as I find it in the *Salisbury Breviary* in the forecited place: which if it had been designed to entertain Youth, as the History of the *Seven Champions*, it might have deserved a less severe censure; but this was read in the Church to the People, as Chapters are out of the Bible, and divided into so many Lessons; which take in *English* just as I find it.

1. Lesson.

"Under the Reign of *Decius* the Emperor, when a grievous Persecution fell upon the Christians, there were Seven Christian Citizens of *Ephesus*, whose Names were*,

"*Maximianus*, *Malchus*, *Martianus*, *Dionysius*, *Johannes*, *Serapion* and *Constantine*, who to avoid the

* *Surius*, out of *Metaphrastes*, gives us but two of these names, viz. *Denys* & *John*; the other five are, *Maximilianus*, *Iamblicus*, *Martinus*, *Exacustadius* and *Antoninus*.

"fury of the Persecutors, hid themselves in a Cave in Mount *Celins*; appointing *Malchus**, in the Habit of a Beggar, to buy them Victuals; in which Cave they slept for many Ages.

* *Metaphrastes* calls him *Iamblicus*.

2. Lesson.

"At the end of Three hundred sixty two Years, in the Reign of the most Christian Emperor *Theodosius*, there arose a detestable Heresie, that endeavoured to root out the Faith of the general Resurrection. These Saints then awaking, and thinking they had slept onely the

Ribadeneira, in their life, corrects this as a mistake in *Chronologie*, and makes it 177 Years.

"space of one Night; they sent *Malchus* to the City, to
 "buy necessary Provisions for them, who seeing a Cross
 "erected over the Gate of the City, and all Men invoking
 "the Name of God, began greatly to wonder: and when
 "he pull'd out his Money, those that beheld it said, admiring,
 "This young Man has found a Treasure: and they brought
 "him to the *Proconsul* of the City.

3. Lesson.

"When the *Proconsul* enquired of him, where he found
 "that Treasure, *Malchus*, falling at his Feet, said; I intreat
 "you to tell me, where is *Decius* the Emperour, for I and
 "my Companions, to avoid his Persecution, hid our selves
 "in a Cave of Mount *Celius*. *Marinus* the Bishop of the
 "City, hearing this, said; Let us go with him to the place;
 "and coming to the Cave, they beheld the Servants of God
 "sitting, and their Faces were as fresh as a Rose. They a-
 "dored them, and sent for the Emperour, who when he was
 "come, worshipped them, and wept. Whereupon they spake
 "thus to him; For thy sake our God has raised us up be-
 "fore the Day of the Great Resurrection, that thou, with-
 "out farther doubting, mightest believe the Resurrection
 "of the Dead. And when they had said thus, they gave up
 "the Ghost at God's bidding. Then the Emperour wee-
 "ping, and kissing their holy Reliques, gathered together a
 "great many Bishops, and others of the Faithfull, who
 "made in the some place a worthy Memorial of them.

Thus far the Lessons.

Now, though a great deal of this Stuff is to be met with
 in *Greg. Turonensis, de gloria Martyrum*; yet if any have
 a mind to see the ground of the Prayer, and this Legend of
 the *Seven Sleepers* confuted, he need go no farther than to
Baronius his Notes upon the *Roman Martyrologie*, July 27.
 Where he shows, that there was no Heresie about the Re-
 surrection in the Days of *Theodosius jun.* And that it was
 no Confirmation of the Resurrection, to say that these *Se-*

ven were raised from a long Sleep, and yet were not truly dead; besides that none of the Writers that lived in that Age, mention any such wonder, which it is no ways likely they could have been ignorant of, if it had been true.

Memoria S. Davidis Episcopi & Confessoris.

The Memorial of St. David Bishop and Confessor.

Brev. Sarum. Oratio.
1 Martii.

The Prayer.

DEus, qui B. Confessorem tuum atque Pontificem (sc. *Davidem*) angelo nunciante, triginta annis antequam nasceretur prædixisti; tribue nobis, quæsumus, ut cujus festivitatem colimus, ejus intercessione ad æterna gaudia perveniamus.

O God, who by an Angel dost foretell the Paternity of thy Bl. Confessor and Bishop (*St. David*) thirty years before he was born; Grant to us, we beseech thee, that we who celebrate his Festival, may by his intercession attain to joys everlasting.

Per Dominum, &c.

By our Lord, &c.

NOTES.

This Prayer is plainly grounded upon the story of *S. David's* Life; a short account of which we have in the *Salisbury* Breviary: which we shall comment upon out of Mr. *Cressy* and *Capgrave*, who has given it more largely, with a great many Wonders, which the Breviary pretermits. The Summe of the Lessons in the Breviary is as follows,

Lesson 1, & 2.

S. Patrick returning from *Rome* into his Native Country of *Britany*, he came into a Valley called *Rosina* [which place

Devotions of the Roman Church.

Colgan. 1 Mart.

p. 425.

place, says his Life in *Colganus*, he beheld as fit for him to serve God, and to abide in] "To whom an Angel appearing, said to him; O *Patrick*, God has not provided this Seat for thee, but for one that is not yet born, but shall be born 30 Years hence; so the Vale of *Rosina* was left by him for *S. David* not yet born, as it was told him by the Angel. [*Capgrave* tells us, that when *S. Patrick* heard this Message he was grieved and angry, that God should chuse and prefer one not yet born, before himself, who had served him from his Infancy; and in a peevish humour he was preparing to fly away and forsake *Christ*: but an Angel was sent a second time to him, to

* *Ut illum verbis familiaribus blandiretur.*

smooth and flatter him *, and (just as crying Children are stilled with the sight of some fine gayer) the Angel said, Rejoice O *Patrick*, for the Lord hath sent me to thee, to show thee all the Island of *Ireland*, and thou shalt be an Apostle of all that Countrey, &c. And when he had said this, lifting up his eyes from the place in which he was (which was a great Valley in which was a Stone upon which

* Called *Sessio S. Patricii*, says his Life in *Colganus*.

he stood *,) he beheld all the Island. Which was a pretty Miracle, out of a Valley to shew him a whole Countrey, unless the Stone swell'd into a great Mountain under him, as we shall hear the place did where *S. David* once preached.]

Lesson 3, & 4.

"*S. David*, before he was born, even while he was yet in his Mothers Womb, was fore-shown by God how great a Preacher he should be: for when a certain Master named *Gildas* (sc. *Albanus*) was Preaching to the People, and the Mother of *S. David*, great with Child, entred the Church; *Gildas* of a sudden held his peace, and presumed not to preach any farther. Who when he was asked by the People, why he left off Preaching and was silent; he answered; that he could have discoursed to them in common talk, but could not Preach, because that Woman,

"which

“ which now by intreaty went out of the Church, came in
 “ by a Heavenly warning, while I declared to you the Word
 “ of God, to demonstrate (by my being put to silence) the
 “ excellency of her off-spring. [This passage of *Gildas*
 his being dumb, is farther explained by *Colganus* and *Capgrave*;
 how that when he could not go on in his Preaching,
 he desired all the People to go out
 of the Church, and he remain with-
 in, and try whether then he could

*Colganus ut supra. Capgrave
 in vita Gildæ Confessor.*

go on: The People did so, but she alone lay hid within the
 Church, out of a desire to hear the Word of God, or being
 detained by God for the showing of the Miracle. But when
 the Man of God endeavoured to Preach, he could still doe
 nothing; so that being amazed at the Miracle, he cryed out,
 saying; If there be any one that lies hid in the Church, I
 adjure thee by God, that thou show thy self quickly to me.
 Then she answered, Behold here I lye hid. Then said he,
 Do thou stand without Doors, and let the People return in-
 to the Church; which being done, the impediment of his
 Tongue was loosed, and he Preached as he was wont: and
 when upon his questioning her, she confessed her self to be
 with Child; he by this sign understood and foretold that
 the Child should be so eminent in Sanctity, that none in those
 Parts should be comparable to him.] Thus by childish and
 unlikely circumstances, they make Prophecies as ridiculous,
 as they do their Miracles; they intended some likeness in
Gildas his dumbness, to that of the Father of *John the Bap-
 tist*, as I conjecture: but it would have been a strange sign
 of his Son's future Devotion, if *Zacharias* should have been
 able to talk of any affair with his Neighbours, but should
 not have been able to speak at all, when he came to say his
 Prayers; me-thinks they should have either made *Gildas*
 wholly dumb, or raised his Oratory in Preaching above his
 common pitch, at the Presence of him that was to be so
 great a Preacher; especially since not being able to go on
 in a Sermon, when a Man can otherwise speak, may be im-
 putable to other causes than a Divine hindrance. But the

Monks will play at small Games, rather than their invention shall hold out : Of which methinks we have a remarkable

Capgrave vii.
S. Cuthberti, f. 69.

instance in the story of S. *Cuthbert*, of whom *Capgrave* says, that when he was a Boy, he walked out with the Bishop that educated him, to see his Cattel in the Field ; and as he came by a Cow ready to calve, *Cuthbert* attentively beheld her and smiled ; the Bishop asked the cause of it, and he told him, I see a wonderfull thing, for since this Cow is altogether black, it's strange what hidden cause in Nature should prevail to conceive a Calf so unlike, which seems to be of a reddish colour with a white Star in its Forehead : presently after the Cow calved, and brought forth such a Calf as the Boy had foretold. This Prediction, as worthy a one as it was, I suppose was intended to be a sign too of *Cuthbert's* eminent future sanctity, contrary to what might have been expected, considering, as we are told just before, that he was begot on a deflowred Virgin.] But to go on with S. *David*.

Lesson 5.

" When the days wherein he should be born, according to the Angel's prediction were fulfilled, S. *David* sprung from a generous Stock, was the Son of a Prince of the Province of *Leretica* (it should be *Ceretica*.) When he was born, Divine Miracles were not wanting. [This is a very fair account of S. *David*, which the Breviary gives; and any one that reads it alone, would conclude that he was the Son of a Prince lawfully begotten. But Mr. *Cressy* has commented scurvily upon this passage. " A

Ch. Hist. l. 10.
cap. 10.

" Prince of the Region called *Ceretica*, travelling to *Demetia*, met by the way a Religious Virgin called *Nonnita*, of great beauty, which he lusting after, by violence deflowred her : Hereby she conceived a Son (which was this *David*) and neither before nor after ever had knowledge of any Man ; but persevering in chastity, both of Body and Mind, and sustaining her self onely with Bread and Water from the time of her Conception,

" she

" she led a most holy Life. I doubt all the commendations of the after abstinence and chastity of the Mother, which Mr. Cr. gives, will not make an amends to the Welch-men, whose great Patron S. *David* is, for telling them, what either they never knew before, or had willingly, I presume, forgotten, that S. *David was a Bastard*. *Capgrave* indeed has made some amends, by Miracles that concerned the Mother: for in the place where she was deflowred, and at the very time of her conception, 2 great Stones, says he, appeared, which were never seen before, the one at her Head, and the other at her Feet; (though he leaves us to guess what they signified) and when she was in Labour *, she leaned with her Hands upon a Stone which lay by her, which shows the Print of her hands, as if it had been made in Wax, and by being divided in the middle, the Stone did as it were condole with her in her Pangs: as certainly true as that of S. *Angustinus*, who when he had chopt off his left hand as he was cleaving Wood, the Birds came flocking about him with a great and loud noise to testifie their condoling the mishap that had befallen him, though they need not have been so much concerned, for it was but taking his hand, and clapping it on to the Wrist again, and he was perfectly cured, without more to doe.]

Capgr. vit. S. David, f. 83.

Colganus vit. S. Ængus. p. 580.

* Thus they tell us that the Mother of S. *Senanus*, when she was in Travel, held a piece of dry Wood in her hand, which presently waxed green, and flourished with leaves, and became a Tree which is seen at this day; (when the Wood of the Altar S. *Brigid* touched waxed green, it was a sign (we heard) of her Virginity; I wonder what this greenness of Wood upon a Mothers touching it will signifie.) *Colgan. in supplement. vit. S. Senani, nu. 6.*

Lesson 6.

" When he was baptized by *Elvens* (called *Relvens* by *Cambrensis*) Bishop of *Menevia*, as he returned out of *Ireland*, and then came just into the Port called *Gleys*; at his Baptism a Fountain of clear Water flowed out, which
" was

"was never seen before. [Here is a material doubt, how this *Relvius* or *Elvius*, who by *Cambrensis*, the Breviary and Anglican Martyrology is said to be the Bishop of *Menevia*, could be so, when none sat in that Seat before *S. David*, and this Bishop baptized him? *Alford* gives 2 Answers to this doubt (though *Mr. Cressy* his Transcriber mention

Alford Annal. Eccl. Britan. ad an. 452.

but one of them) the first is very ingenious; that there are many things that occur in the Lives of the Saints, which deservedly stumble the Reader; for the Writers of those Lives, were so wholly taken up in rehearsing their virtues and miracles, that they were little solicitous about other things that pertained to History (*i. e.* they were more concerned to set down their own fabulous inventions, than to take care how they agreed with the truth of things) his second Answer is, that instead of *Relvius* of *Menevia*, we ought to read *Albeus* of *Mumenia*, because he finds a Bishop there of that Name: but cites not one Author, who writes the story, that agrees with him, and so may as fairly be rejected as proposed.]

Lesson 7.

"A certain old Man blind from his Child-hood, having a defect in his Nose, which did not a little deform his Face, washed the Child at the Fountain; whom as he held in his Lap, understanding the sanctity of the Infant, he took the Water in which he was *three* times dipped, and therewith sprinkled his Face *three* times, and presently he wonderfully obtained the sight of his eyes, and the intireness of his face. [Such another wonderfull cure of eyes, *Capgrave* relates, he wrought upon his Master *Paulens* (or *Paulinus*) who through too much grief having lost his sight, he desired every one of his Scholars to look into his eyes, and bless them: all the rest did so, but in vain; but when *S. David* touched and blessed them, he recovered his eyes: by the same token that he desired to be excused from looking into them, for such was his excessive modesty, that for 10 Years space he never once had the confidence to look

him

him in the Face. Yet so powerfull was his blessing, that, coming to the Town of *Bath*, he bestowed by his Benediction a perpetual heat upon those Waters there, making them fit to bathe in, which before were mortiferous.

Capgrave in ejus
vit. fol. 83.

Lesson 8, & 9.

" Thus the Child grew, being full of the Holy Ghost; and being addicted to the study of Learning, by the quickness of his sharp wit he made proficiency, beyond all his equals in age: for he was so replenisht with grace, that his School-fellows testified, they often saw a white Dove * with a Golden Bill, as it were teaching him. His merits thus increasing, the Saint being brought into Holy Orders, at last he was raised to the dignity of a Bishop; and when he was almost an Hundred Forty seven Years old, after he had received the Body and Bloud of *Christ*, after the Christian manner, he rendred his most holy soul to his Creator.

* So the Disciples of *S. Ambrose of Sena*, affirmed that they saw a Dove at his ears as he preached, *Act. Sanct. 20. Mart. p. 192.* as if they had a mind to justify the Fable of Mahomet's Pidgeon.

[This story of the *Dove* is told us with an admirable addition in *Colganus*, how that his School-fellows saw the *Dove* often teaching him, and (which is more) singing Hymns with Him.

Colganus in vit.
David. p. 426.

But there are a great many other remarkable passages of Saint *David's* Life, which the Breviary has overpassed, some of which it may not be amiss here to insert. Such is that usage of *S. David*, which *Capgrave* mentions, that presently after Mattens he went into cold Water, and staying therein a good while, he tamed the heat of his Flesh. A common practice I find this was with the *Irish* Saints. *S. Scutinus* we are told, when at any time he found any lustfull motions within him, he used to leap into a Tub of cold Water, and there

Capgrave, ut supra
fol. 84.

Colganus vit. *S. Scutin.*
pag. 9. sec. 4, 5.

continue

continue in Prayer, till he had almost lost all vital sense but he was miraculously rewarded; for he could tread water so well, that he was often seen to walk upon the Sea without any Vessel to carry him. *S. Engulfus* did the

Idem p. 579.

Idem in vit.

S. Cuannæ,

p. 250.

same, standing in cold Water, till he had repeated a third part of the *Psalms*: *S. Cananna* out-did him, who by Night used to go into a Fountain of cold Water, and there sing the *Psalter* from the beginning to the end.

but *S. Fechinus* had the advantage of them all, who using

Colganus vit. *S. Fechini,*

20 *Januar.* p. 132. n. 17.

this Cold-water Penance, his Butler *Pastolius* had one time a mind to try it with him, but as soon as his Body

touched the Water, he began to shiver and his Teeth to chatter; but upon his approaching nearer to *Fechinus*, and joining in Devotion with him, by virtue of their fervent Prayer, the Cold water was so intensely heated, that *Pastolius* not being able to endure it, was fain in haste to leave the Bath; whom the Man of God charged, for the avoiding of vain-glory, that he should not discover it to any one whilst the Saint lived: (and he might tell what *Lies* he pleased of him, wherein he was onely a Witness, after he was dead.) But to return to *S. David*. The most famed

Miracle, (related by *Colganus*, *Capgrave* and *Mr. Cressy*) is that which hapned at a Synod in *Wales*, met about the *Pelagian Heresie*, where there was an Assembly of 118 Bishops (I wonder where their Sees were in *Britany*) and an innumerable Multitude of Abbots and Clergy-men, Kings, Princes and People (says the Life in *Colganus*) so that they seemed to cover all the Land; where they were greatly concerned, lest by reason of the Multitude, which neither Voice nor Trumpet (in an ordinary way) seemed capable of reaching all their ears, the People not hearing the Sermon (which was the way according to this account of determining the Controversie) might still remain in Heresie. It was therefore agreed, that raising a heap of Garments on high, one standing upon them should begin to Preach,

and

and whosoever obtained the grace to be heard by all the People, (*Capgrave* says, *to be heard by all equally*) he should be all their Metropolitan and Patriarch. Then one of the Bishops began to Preach, but was scarce heard by those that stood next him, by reason of the Tumult of the People; and so it fared with a great many more; at last they agree to send for S. *David* to preach at the Synod, who twice or thrice humbly refusing; at length he consented to go thither, but not designing to Preach, onely he told them he would give them some assistance in Prayer. But when he came thither, they prevailed with him to preach; and commanding a Child which attended him, and had been lately restored to life by him, to spread his Handkerchief under his Feet, standing upon it, he began (says Mr. *Cressy*) to expound the Gospel and the Law to the Auditory: All the while that this Oration continued a Snow-white Dove, descending from Heaven, sate upon his shoulders; and moreover the Earth on which he stood, raised it self under him, till it came to a Hill, so that he was seen by all, and his voice like a Trumpet was equally heard by all, both near and afar off; on the top of which Hill a Church was afterwards built, which remains to this day. By this Sermon he confounded Heresie, and establisht the Orthodox Faith, and by the consent of all was made the Arch-bishop of all *Britany*. Thus far the story. Which I think, as to this last part, needs not any comment to proclaim it to be a Fable; that a Hill should here be miraculously raised, onely to serve S. *David* for a Pulpit: for though I deny not this to be a good substantial Miracle, yet methinks a Man of Mr. *Cressy*'s wit (if the rest had none) should have found out a fitter place for it. Had S. *David* been to preach upon *Salisbury Plains*, there might have been more reason for it; but it is not easie to imagine how the wit of Man could have hit upon a more pleasant absurdity, than to put God Almighty to the expence of a Miracle, for the making up the want of a Hill in *Wales*.

After

After S. David's death, we are told by *Capgrave*; that great Plague happening in *England*, a Bishop *Capgr. ubi supra, fol. 85.* *Menevia* (or S. David's) brought with him the Arm of S. David (after a fruitless tryal of other Reliques) which being washed in Water, the Water appeared as if it were gilded with fat, and a Golden-Cross upon it, which he causing the People to drink, the Mortality presently ceased.

He also relates, that a *Welch-man* (together with an *Armenian*) being taken Prisoner by the *Saracens*, and bound with an Iron-Chain, he invoked the Saint Day and Night in the words of his Countrey-Language, *Dewi wareth*, i. e. *David help*; and he was suddenly restored to his Countrey: His Fellow-Prisoner, remembering how the *Welch man* often repeated the words *Dewi wareth* he resolved to say so too, though he understood nothing of their meaning: He did so, and immediately he also was snatched away from that place, and brought home, though how he was carried, he could give no account: For producing which example, I expect the *Romanists* thanks, since it is so very pat an Instance, to prove the Virtue of Prayer in an unknown Tongue.

*Ad undecim Millia
Virginum.*

To the Eleven Thousand
Virgins.

*Hora sec.
us. Sarum.*

Antiphona.

O Vos undena millia,
Puellæ gloriosæ,
Virginitatis Lilia
Martyriique rosæ;
In vita me defendite
Præbendo mihi juvamen;
In morte vos ostendite
Supernum ferendo solamen.

Eleven Thousand Maids
O glorious Company!
Ye fairest Lilies of Virgini-
nity,
Roses of Martyrdom; in life
defend me,
And at my Death Celestial
Comforts send me.

Vers.

Vers. Orate pro nobis Sponsa Dei Electæ.

Resp. Ut ad vestrum consortium valeamus pervenire.

Vers. Pray for us ye Elect Spouses of God.

Ans. That we may be able to come to your Society.

Oremus.

Let us pray.

O Dulcissime Domine *Jesu Christe*, qui es Sponsus Virginum, præmium Martyrum, & piissimus exauditor omnium Sanctorum tuorum; precibus & meritis gloriosissimarum sponfarum tuarum, sanctissimæ *Ursula*, sociarumque suarum Virginum & Martyrum, concedere digneris mihi & omnibus eas venerantibus, singulorum suorum peccatorum veniam, in adversis expedientem protectionem, in prosperis congruam directionem, & gratiam conformandi ad tuam voluntatem; inque fine vitæ illarum visibilem consolationem, & cum illis transitum securum ad gloriam sempiternam.

O Most sweet Lord Jesus Christ, who art the Spouse of Virgins, the reward of Martyrs, and the most mercifull Hearer of all the Saints; by the Prayers and Merits of the most glorious Spouses, the most holy Ursula and her Companions, Virgins and Martyrs, be pleased to grant unto me and to all those that venerate them, the pardon of all their sins; expedient protection in adversity, convenient direction in prosperity, and grace to conform to the will; and when life is ended, their visible consolation, and a secure passage with them to Eternal Glory.

Qui tecum, &c.

Who liveth, &c.

Pater noster. Ave Maria.

Our Father. Hail Mary.

Oratio.

Oratio.

*Breviar. Rom.
reform. 21 Octob.*

DA nobis, quæsumus, Domine Deus noster, sanctarum Virginum & Martyrum tuarum *Ursula* & Sociarum ejus palmas incessabili devotione venerari, ut quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis.

Per Dominum, &c.

*Hortul. animæ
sec. us. antiq. Ec-
cles. Roman.*

O Præclaræ vos Puellæ,
Nunc implete meum
velle;

Et dum mortis venit hora
Subvenite sine mora.
In tam gravi tempestate
Me precantem defensate
A Dæmonum injuria.

Vers. Pia Mater *Ursula*, Spon-
sa Christi decora.

Resp. Cum tuis sodalibus sem-
per pro nobis ora.

Oremus.

DEus, qui affluentissimæ
bonitatis tuæ pruden-
tia, Beatissimam *Ursulam* cum

A Prayer.

Grant unto us, O Lord our
God, that we may with un-
ceasing Devotion venerate the
Palmes (victory) of thy holy
Virgins and Martyrs, *Ursula*
and her Companions; that
so, whom we cannot celebrate
with a worthy mind, we may
at least visit them often with
humble observance.

Through our Lord, &c.

O Ye ever famous Maids;
To my wishes say no
Nay,

When I enter Death's black
shades,
Succour me without delay.
In that Tempest's sad Alarm
Let no Devils do me harm.

Vers. Christ's lovely Spouse
blest Martyr *Ursula*,

Ans. With thy Companions
ever for us pray.

Let us pray.

O God, who in the wis-
dom of thine abun-
dant goodness didst boun-
d

undecim

undecim millibus Virginum, triumpho Martyrii coronare dignatus es; concede propitius, ut earum precibus ac meritis, cum ipsis in æterna beatitudine collocari mereamur.

safe to crown Bl. Ursula, and the Eleven Thousand Virgins with the triumph of Martyrdom; mercifully grant that by their Prayers and Merits, we may merit a place with them in eternal felicity.

Per Dominum, &c.

Through our Lord, &c.

NOTES.

[I]T was no doubt a very comfortable time in the *Roman Church*, when the Inventions of the Monks could never run on so fast in wondrous stories; but the Faith and Devotion of the People could keep pace with them, nay rather run before them: but the later Ages have unluckily been given to examine matters more than before, and by *scrupling* implicit faith, and *hogling* at contradictions, have put the Writers of that Church to a great deal of troublesome work, in defending of impossible stories, and in setting a good Gloss upon Fables, and countenancing long practised Devotions, which in civility to their Fore-fathers, they must not *acknowledge* to be either absurd or impious, though they are really so. We have found it so in many foregoing instances; and this of the Eleven Thousand Virgins is a very remarkable one. For if you call them to an account about this matter, you'll find little agreement among their Authours, which way to make it look like a probable story; though all of them would fain hold the Conclusion, and have it believed to be true. *Harpsfield* complains sadly, "That the injury of Men and Times, has deprived us of the accurate and exact knowledge of this matter, as well as of many other things, instead of which, certain idle People, abusing their leisure shamefully, and the too forward credulity

Harpsfield. Hist. Eccl. Anglic. p. 35.

“dulity of the Age they lived in (*an excellent character of the former Monks*) have obtruded mere Fables, and those too perfectly disagreeing one from another; and have forced us that live so many Ages after, to follow not undoubted truth, but slender conjectures. And yet (*see the power of a strong faith above reason!*) the same Authour there breaks out into this expression. “Would to God that the History of *Ursula* were so certain and free from difficulties, as I easily and certainly persuade my self, that she and her Companions are blessed Martyrs in Heaven. If the History of them be not certain, then there is nothing left but Tradition to ground his certainty of Persuasion upon, that they were at all in being, or that they were Martyrs; and if he is forced to rely upon Tradition for this which is the main thing, why not for the rest too, without taking the needless pains of conjecturing uncertainly about them? he was bound to it in civility, unless the story that Tradition tells, prove impossible; and his not following it throughout argues that he thought it so: but any one instance of that nature does our work; for a witness loses his credit in the whole, when he would obtrude an absurd or impossible thing upon our faith. Whether the Oral Tradition concerning these Virgins does not so, I shall examine afterwards: First beginning with the Historical account of our Authours, because this way of proof must needs be more satisfying to any inquisitive Person.

Baronius tells us, that he took a great deal of pains to find out the truth of their story, turning over the Books of the *Vatican*; and yet that whole Library did not afford him a better Authour to pitch upon, than our trusty *Geoffrey of Monmouth*: for which he makes this Apology in his *Annals*; “That though this Author has many fabulous stories, so that he must be read with great care, yet being forced to sit as an Arbitrator among the refuse of Apocryphal Writers, he thought fit to chuse the most probable story, and there-
“fore

Baron. not. in
Rom. Martyrol.
21 Octob.

Baron. Annal.
ad an. 383.

“ fore readily embraced the Relation of *Geoffrey*, because it
 “ was supported by the most likely conjectures: but, says
 “ he, the other Acts of these Virgins that are publisht, must
 “ appear to any prudent Man to be stufft with abundance of
 “ Fables. *Baronius* his account then out of *Geoffrey* is this
 in short.

When *Maximus* the Tyrant in his Invasion of *Gaul*, had expelled the Inhabitants of *Armorica*, he invites a Colony over thither of *British* Souldiers, and settles them there, and thence it was called *Little-Britany*: And now the next care was, to get Wives for them in their own Country. *Ursula*, the Daughter of *Dionotus* Prince of *Cornwall*, is designed for *Conanus* their chief Leader, and she and her 11000 Virgin-Companions were shipt at *London*, though unwillingly, upon this design to go for *Armorica*: but a cruel Tempest drove them to the *German* shore; where falling into a Navy of Pirates, under the command of *Melga* a Pirate of the *Picts*, and *Gannus* of the *Hunns*, they consulted to offer violence to their Chastity; but by the persuasion of *Ursula*, they chose all with a Christian constancy to dye, rather than be deflowred, and so were all barbarously slain together; and he fixes the time of this cruelty, *An. Dom.* 383.

This account Mr. *Cressy* can by no means allow, and gives these Reasons: (or his Friend *Alford* for him.) Because *Maximus* his short Reign, after his passing into *Gaul*, and his continual employments in War, could not permit him to settle Colonies in *Ar-*
morica, whither himself never went. Besides, the *French* Historians refer the erecting of a Principality of *Britains* in *Armorica* to a much later Date, when *Meroveus* was King of the *Franks*, which was *An.* 448. As also because *Dionotus*, the Father of *Ursula*, is acknowledged by our best Historians, to have lived long after the Emperour *Gratianus* his time, who was slain by *Maximus*; so that *Ursula* could not be alive, much less marriageable in those days: neither, lastly, is there any mention amongst Historians, of *Hunns* so

Ch. Hist. l. 9.
cap. 20.

early infesting *Germany*, or exercising Piracy on the River *Rhene*, or the *Western Ocean*. Indeed these Objections against *Baronius* seem very hard to be answered; and so we are fairly quit of him without more adoe. Let us now see what Mr. Cr. gives us in the room of it. He agrees with *Baronius* in the main substance of the History; onely differs from him in the following particulars. He has placed their slaughter in the year 453. when *Attila* King of the *Hunns* wasted *Italy* and the Western Regions: he makes it to happen in the days of *Maximus* the Tyrant, but not of him who slew the Emperour *Gratianus*, but of that *Maximus* who invaded the Empire, and succeeded *Valentinian*, and appointed *Avitus* to oppose those Barbarous People. He has joined together two occasions, why this numerous Company of Virgins departed out of their Countrey: the one was, the fore-named design of Marrying their own Countrey-men in *Armorica* (or *Little Britany*) the other occasion was, the Cruelty exercised upon the *Britains* by the *Saxons*, who were first called in by *Vortigern* to assist the *Britains* against the *Picts*, but after making Peace with them, turned their Arms against their Benefactours, and exercised all manner of cruelties upon them, and made many fly the Land, among whom he supposes these 11000 Virgins. A very pretty conjecture! but yet not strong enough to plead for the truth of their story, nor to justify the Devotions of the Church to them. For as to the pretended cause of their Voyage, from their intended Marriage in *Armorica*; their own *Harpfield* has plainly and honestly confessed, "That he should easily acquiesce in this "Narration, but that they who are of this Opinion, bring

Harpf. Hist. Angl. "no certain and approved Authour that testifies about this Marriage; and, says he,
Eccles. p. 35. "though I my self have laboured never so,

"I could never yet light upon any that has any testimony
 "of Antiquity and Fidelity; onely I have seen an *Anonymous*
 "*Britain*, translated by *Geoffrey* into Latine, that says some
 "such thing; but he is a man, who as in many other things,

"so

“ so in this Narration concerning the affairs of *Maximus*, “ is guilty of more than one lye. [From whence, by the way, one may conclude that the Testimony cited by some out of *Sigebert*, concerning that intended Marriage, was not looked upon by him as an Authentick Authority, but as an Interpolation *, especially since I find him, more than once upon other occasions, citing *Sigebert's Chronicon*.] But *Harpfield* (in the same place) has hit upon another worse Objection against the Marriage story, when he adds; *Neque sanè adhuc video justam Martyrii in superiore narratione causam*: He does not see in the foregoing Narration any just cause of Martyrdom: (and yet you know, the thing that Church celebrates them for is, for their being Martyrs.) He was so wise, as not to think that a *Massacre* merely made a *Martyrdom*, for then he knew that *Hereticks* (in his sense) might boast of numbers beyond Eleven Thousand, and that one in his time at *Paris*, would then have out-vied *Colen*: and all the account that the story he opposes gave farther, was onely, that these slaughtered Persons were *Virgins*; but that could not make them *Martyrs* neither, because it will not alone make any one a *Christian*; and in this case, their Virginity was the less considerable also, because they intended no longer to be fam'd for that sort of Chastity, than till they could get good Husbands, which they were now in

Surius, and the old Rom. Breviary.

* Bishop *Usher* calls the Authour of that account of *Ursula*, *Sigebertini Chronici Interpolator*. (*de Primord. Eccl. Br. p. 624, 631.*) And he had great reason to say so; for in *Miram* his Edition of *Sigebert*, *Antwerp. an. 1608.* that story *Surius* mentions out of him, is in a different character from the rest; of which *Miraeus* gives this account, in his Preface to the Reader: That what is so Printed in a small character, was either not in the *Codex Gemblacensis* (which he calls the most ancient) or if it were, was added by a later hand; *Qualia sunt*, says he, *quæ à racematoribus plerunque indoc-tis adjecta, aut ex nugis ac quisquiliis Galfridi Monumetensis seu Asaphensis, inspersa leguntur.* And so it is expressly said in *H. Stevens* Edition of *Sigebert*, *an. 1513.* *Sigeberti Gemblacensis Chronicon, ab an. 381. ad an. 1113. Cum insertionibus ex historia Galfridi & additionibus Roberti Abbatis Montis, &c.*

Quest after. But Mr. Cr. seems to rely more upon the story of the *Saxons* barbarous usage, which first gave occasion for the flight of these Virgins, and after to the slaughter of them by the *Hunns*. But, whatsoever he may imagine in his performance, I think, he has no ways assailed the Objections that lye against this account too. For is it credible, that what is pretended to be acted in the *middle of an Age*, should not so much as be mentioned by one who lived in *that very Age*, and wrote about this very matter, concerning the destruction of the *Britains* by the *Saxons*, at the end of it? I mean by *Gildas*? no nor afterwards taken notice of by *Beda* in his History? I see indeed Mr. Cr. endeavours to apologize for this omission, but so pittifull are the excuses he makes, that I wonder he had the confidence to insert them. As for *Gildas*, he says, "his design being to

Ch. Hist. l. 9.
cap. 22.

"bewail the general destruction of the *British*
"state, and to declare the horrible crimes that
"provoked Almighty God to give them up to
"the fury of a barbarous People; no wonder if he did not
"in so short a narration, involve occurrents happening a-
"broad. Not *every occurrent*, I grant, that happened a-
broad; but such as were *remarkably destructive*, one would think he might; especially such a one as this was, being a story, such as no Age I think, can parallel, either for the number of Virgins slain (Eleven Thousand in one day and place) or for the barbarous fury of those that slew them (which he confesses was one part of *Gildas* his design Tragically to express) nor any particular *occurrent* that gave such a deadly blow to the *British state*; and he must sure be in great haste, and affect strange Brevity, that could not afford the place of one Line in his Book for such a story, which though acted *abroad*, yet not at that distance, but that the report of it would quickly arrive, and ring aloud in the ears of those that were so much concerned in it *at home*. But Mr. Cr. would persuade us, that *Gildas* has general expressions that seem to point at that story, and he pretends to give you their express words that

Ch. Hist. l. 9.
cap. 20.

speak

Speak thus: "Very many passed over Sea into Foreign Countreys, with grievous howlings and lamentation, and in their Voyage by Sea, they jointly with mournfull Voices repeated those sad words of the Psalmist, *Thou hast, O Lord, given us up as Sheep to be devoured, and hast dispersed us among the Nations.* This, says Mr. Cr. seems to be a description most proper to the condition of the weaker Sex (he thought that it could not be so proper for Men to run away and cry) which no doubt by the provident care of their Parents and Friends, was in the first place secured from the violence of their Barbarous Enemies; and those words, *Thou hast dispersed us among the Nations*, do most fitly suit to these Virgin-Martyrs, whose sacred Reliques have been dispersed among all the Nations of Christendom.

Excellently guessed! and well translated, by him that pretends to give us his express words! as any one will see, when I give you *Gildas* his words in his own Language, with a little more, which goes before that which he has cited. Thus then *Gildas*: "*Itaque nonnulli miserarum reliquiarum* * *in montibus deprehenſi (quò nimirum fugerant) acervatim jugulabantur: alii fame confecti accedentes manus hostibus dabant, in æternum ſervituri; ſi tamen continuo non trucidarentur, quod altiffimæ gratia ſtabat loco: alii transmarinas petebant regiones, cum ululatu magno; cenſenſmaris vice, hoc modo ſub velorum ſinibus cantantes; Dedisti nos tanquam oves eſcarum, & in gentibus diſperſiſti nos: alii montanis collibus, minacibus præruptis, vallatis denſiffimis ſaltibus, marinisque rupibus, vitam ſuſpectâ ſemper mente credentes, in patria licet trepidi perſtabant.* These words of *Gildas* follow after the sad story he had

* So Bede, Lib. I. Hiſt. Eccleſ. cap. 15. *Itaque nonnulli de miſerandis reliquiis in montibus compræhenſi, acervatim jugulabantur. Alii fame confecti procedentes, manus hoſtibus dabant, pro accipiendis alimentorum ſubſidiis, æternum ſubituri ſervitium. Alii transmarinas regiones dolentes petebant: alii perſtantes in patria trepidi pauperem vitam in montibus, ſylvis vel rupibus arduis, ſuſpectâ ſemper mente agebant.*

told concerning the destruction which the *Saxons* made, depopulating Cities and Fields, destroying Priest and People with Fire and Sword, whose Bodies lay mangled and unburied, a prey for Beasts and Birds. "Then, says he, of the "*miserable remnant (marke that)* some being caught in the "*Mountains (whither they fled)* were slain on heaps, others "*went into Foreign Regions, &c.* I never thought before, that when one is dividing a *remnant* of People, and describing the several miseries of them so divided, that *Nonnulli* or *alii*, could be translated *very many*; rather of the two it might be Englished *some few*: but the other translation was necessary for this purpose, of Eleven Thousand Virgins going away at once in one company. It was well guessed too, to ascribe their voyage to *the provident care of their Parents and Friends, to secure them in the first place from the violence of their Barbarous Enemies*, by this sending them away: when *Gildas* rather, describes a company of People, scattered, and at their wits end, not knowing which way to shift for their own Lives. Besides, I observe another passage in *Gildas*, which, if you could suppose a Body of so many Thousand Virgins gathered together, and by reason of the feebleness of their Sex fit to be made a *Sacrifice*, yet implies, that it was scarce possible to find so many fit to make *Martyrs* of at that time: For when he there tells us of the *Bodies* of abundance of People lying mangled and unburied; he presently adds his doubt, that there were but a few *pious Souls* among them fit to go to Heaven: (there was at that time such a horrid corruption of manners among the *Britains*, even worse than that of their Enemies that butcher'd them.) "*Si tamen multa inventæ sunt (sc. sanctæ animæ) quæ ad ardua cæli, id temporis, à sanctis Angelis vehentur, &c.* If there could be found any number of holy Souls at that time, that were fit to be carried up to Heaven by holy Angels: For, says he, *Ita degeneraverat tunc vinea illa olim bona, in amaritudinem; ut raro, secundum Prophetam, videretur quasi post tergum vindemiatorum aut messorum, racemus aut spica, i. e.* The Vineyard that was

" once

"once good, was then so degenerate, that as the Prophet speaks, after the Grape-gatherer or mower, could scarce be found a Cluster, or an Ear of Corn. But Eleven Thousand, would have been a pretty Cluster of Virgins. Wherefore I conclude that *Gildas* in his story, never dreamt of any thing like such a number of Virgin-Martyrs. I hope Mr. Cr. does not think there lyes any strength in those words he added, that when they mournfully cryed out, "*Thou hast dispersed us among the Nations*", this most fitly suits these Martyrs, whose Reliques "have been dispersed all over Christendom. For why should he persuade us, that *they* differ'd so much from *other Saints*, and sorrowfully pronounced that, which *S. Francis* so much triumph'd in? Who being cast into Prison by the *Perussians*, he was so full of joy, that his Fellow-prisoners were offended at it; to whom he gave this account, *Ideo me exultare noveritis, quia adhuc Sanctus per totum seculum adorabor: He leapt for joy, because after all this he should be worshipped for a Saint all over the World**, Why should we not believe that they had the spirit of *S. Francis* in them while they lived, and rejoyced in the thoughts of that which they prophetically foretold? especially when their stories tell us, that they were so hugely pleased to have their Reliques dispersed and venerated now they are dead? Two of their Bodies that were digged up at *Colen*, and translated to an Abby in *Thuringia*, removed themselves back again to *Colen*, because their

Jac. de Vorag.
Legend. de S. Franc.

Casarii Dial. dist. 8.c.85.
in Biblioth. patrum Cisterc.
edit. ann. 1662.

* Lest any should deny *S. Francis* to be the Author of this saying, as not thinking *Jac. de Voragine* to be a competent witness; let the Reader take notice, that the same is put among *S. Francis* his Prophecies, who is said to speak thus to his Fellow-prisoners, who were offended at his pleasantness. *Etsi vestra condoleam miseria, magis tamen de propria exultandum est felicitate. Humile quid de me cogitatis. Quem modo in carcere vinculis videtis adstrictum, per totum mundum posthac agnoscite respiciendum. Prophecia 4. inter episc. S. Francis. p. 81. edit. Paris. an. 1641. per Joh. de la Haye.*

Reliques

Reliques were in the other place neglected. And when a Sister had a mind to some of their Reliques, and pressed

Id. Ibid. 87.

with her knee upon a great Stone that lay upon one of their Graves, the Stone, that six Men could scarce stir, gave way and opened the Grave to let her put in her hand to take out the Bones, and then laid it self down again in the place it was in before. Nay, when one of the *Monks*, having got some of these Virgins Heads to his Monastery, washed them in Wine, and kissed them in

Id. Ibid. c. 88.

Devotion; one of them appeared that Night to him in his sleep, and embracing him, said, *Yesterday when you washed my Head, you friendly kissed it, and now I come to repay your kindness*, and saluted him; though when she offered it, he considering his profession, to avoid the Maids kiss, drew back his Head. Who can be of another mind, but that they now have just the same passions and affections they had when they were alive, when he reads how that a Comb being found together with one

Ibid. cap. 85.

of the Bodies mentioned before, which Comb was secretly conveyed away by one *Fredericus*, who came by, as the Body was digging up; the Night before the Body was to be removed by an Abbot, the Virgin appeared to him in a dream, and refused to have her Body removed; and when he humbly asked her the reason, she told him, *because she had lost her Comb which her Mother gave her, when she went out of her Countrey*. There is no doubt remains, which Mr. *Cressy* is concerned in, who talks so much of the *dispersing of their Reliques over all Christendom*, viz. What security we have that false Bodies and Bones, have not been scattered up and down for theirs; I

Cæsarius. Ibid. cap. 89.

know that *Cæsarius of Heisterbach* has told us a fine story, how that when certain *Monks* were washing many of their Bodies and drying them, there arose suddenly an intolerable stink; whereupon the Abbot *Goswin* suspecting it to be a trick of the Devil's, to extinguish the *Friers* devotion towards their Reliques, adjured the Devil to discover if he had any hand in the stink; and

and immediately a great Horse-bone leaping from the midst of the Reliques, was thrown out of the place, as if it had been driven with a Whirl-wind. But I am a great deal more afraid of the *Monks* tricks to abuse Men into their Devotion, than of the Devil's to extinguish it; and I doubt that when *they* design to cheat, the Bones will neither *stir* nor *sink*, to enable us that way to discover it. But I have too long considered Mr. *Cressy's* foolish pretences out of *Gildas*. I shall be shorter in answering what he says for the silence of *Bede*, who makes no mention of them neither in his History. "It is no wonder, says he, if *Beda's* History, intended onely to relate the affairs of the *Saxons*, does not recount such particular occurrences of the *Britains*. Well reasoned again! What? when the *Saxons* affairs at this time were Acts of Barbarous Cruelty, and the *Britains* were the subjects of it, is it no wonder if one pretend to give an account of the *one*, and should leave out the *other*? This would be, just as if a *Carthaginian* Historian had designed to give an account of the affairs of his own Countrey, and should have said little or nothing of *Hannibal* and his Army in *Italy*, or have passed over in silence that most famous Battel at *Canna*, never so much as naming the *Roman General* there, or the number of those that were slain. Well, but says Mr. *Cr.* "*Beda* in other Treatises, twice expressly mentions the Celebration of Eleven Thousand Virgin-Martyrs, suffering for their Faith and Chastity at *Colen*, to wit, in his *Martyrology*, and in his *Ephemeris*. It's true indeed, if you look into *Beda's Works*, you will find in his *Martyrology* 12 Cal. Novemb. these words, *In Colonia sanctarum virginum undecim millium*: and in his *Ephemeris* these, *In Colonia sanctarum Virginum*; but all this will not do Mr. *Cressy's* work: For the Authority of these Books is very slender, and the Interpolation and abuse of them certain and evident *: If I had

Ch. Hist.
ut supra.

* *Martyrologium quod Bedæ nomen modo præfert, haud sincerum est, multorum subinde additionibus locupletatum, ut ea præfatione Uluardi colligunt viri eruditi. Phil. Labbe de Scriptor. Eccles. vol. 1 pag. 185.*

no other way to know that there are Names of Saints in those Books, which *Bede* never put in, I might be sufficiently assured of it, onely by examining the persons there inserted for Saints and Martyrs. To give Mr. *Cr.* an Instance of two, very near the place where the 11000 Virgins stand. In his *Martyrology*, 7 Idus Novemb. *Depositi* *Vmbri*
brordi Episcopi, de gente *Anglorum*, viri sanctissimi & miraculorum gratia admodum insignis; qui a *Sergio Papa* *ma* ordinatus est, & in *Germaniam* ad predicandum destinatus ibidemque requievit. In his *Ephemeris*, 8 Idus *Willibrordi Episcopi*. I suppose that Saints were not put into the *Calendar* before they died; and it would be pretty if any one could believe that *Bede* should put into his *Martyrology* the death of a Saint who out-lived him. But according to Mr. *Cressy**, *Bede*'s death is placed, an. 731. (*Calvisius Chronol.* says 734.) and he has placed *S. Willibrord's*, an. 736.

* *Ch. Hist.* l. 22. c. 25.
and lib. 23. c. 6.

To add another: *Bede Martyrol.* 16, *Calend.* Decemb. *Depositi beati Othmari Abbatis* (in his *Ephemeris* 16 *Cal.* Dec. *Othmari confessoris*) who died (as both *Surius* and *Calvisius* agree an. 761. that is, according to Mr. *Cr.*'s account, 30 Years after *Bede*. But, what talk I of Thirty Years? if you look into his *Martyrology*, 17 *Calend.* *Januar.* there you find *Vienna, Beati Adonis Episcopi*: and yet this *Ado Viennensis* lived after *Bede*, above an

Bellarm. de
Scriptor. Eccles.

Hundred and Thirty Years. If all this will not yet satisfy Mr. *Cr.* but that he still thinks no such tricks have been plaid with the 11000 Virgins, I then must farther tell him, that in the most correct *Martyrology* of *Bede* (Printed in *Bollandus* his second Vol. of *March*, and which was set forth after comparing a great many Ancient Manuscripts) I say in his *Genuine Text*, Printed in a larger character, there is nothing to be found of these 11000 Virgins; but it's put in a smaller character afterwards, to show that that passage was inserted by others since; and I must conclude too, that it was inserted a good while after his time; since *Usuardus* in his *Martyrology* makes no mention of these

these Virgins; nor *Ado Viennensis* in his, no nor in his *Chronicon* neither, though he there takes notice of the sufferings of many other Martyrs, and had a fair occasion to mention them; for he speaks of *Maximus* his drawing almost all the armed Youth of *Britany* into *France*; and if *Baronius* his conjecture had been true, there sure he would have mentioned them, if he had known any thing concerning them; and afterwards he takes notice of the *Saxons* destroying *Britany* from the East, to the West side of the Island with Fire and Sword (which is Mr. *Cressy's* time of placing their flight and Martyrdom) and yet not a syllable of them here neither. And if the *Martyrology* of *Bede* does not say any thing about it, his *Ephemeris* which is collected out of it in short, if it say more, may deservedly be suspected: But he might as well (in this case) cite the *Almanack* for the Year when he wrote his Book; for there he might find the name of *S. Ursula* against the 21 of *October*, but no such name in *Bede's Ephemeris*.

Adon. Chroni. in
Biblioth. Patr. Tom. 7.
pag. 353, 356.

Thus we have seen the lame account and groundless conjectures, which they that would make a *formal History* of these Virgins, go upon. Now, in the next place, let's consider whether they that build their faith upon *Oral Tradition*, and the current story that passes at *Colen*, where they are said to have been Interred, have mended the matter.

Here first, it is worth observing, that the Late *Romish* Writers are much more inclinable, I perceive, to follow the Traditional account, than the other: (onely excepting the Jesuit *Alford*, who writing a *History* thought it not so proper to mention Revelations; and living, as he says, among Heterodox Persons (being then in *England*) he thought that telling stories of Miracles, unless they were vouch'd by *Classick Authors*, would not be a means to convince them; for the Age he lived in was no ways favourable to them.) Therefore though *Ribadeneira*, when he first put forth the Lives of the Saints in *Spanish*, followed

Alford. Annal. Eccl.
Brit. ad an. 453. p.
586. and p. 598.

followed *Baronius* and our *Geoffrey*; yet when his Book was Printed at *Colen* in *Latine*, an. 1630. they put out that Life of his and inserted another, after the Traditional way. For so the Reader, before that life, is admonished; that instead of that, "They thought good rather

Ribad. *Flor. Sanct.*

21. *Octob.* p. 301.

"to adjoyn another Narration, far more certain, which was composed with great labour and diligence, out of several Monuments of the Ancients, out of the *ancient Tradition* of the Church of *Colen*, and out of the very footsteps of places that are to be seen both at *Colen*, and elsewhere on the *Rhene*, by a Father of the Jesuits College in *Colen*. This Father was *Philippus Bebius*, as *Alford* informs us; between

Alford. Ibid.

p. 590.

whom there had some Letters passed touching this matter: in *Bebius* his Letter to *Alford* he says that he began to write the life of *S*

* *Alf. ad an.* 237.

p. 228. 230.

Ursula, and her companions in the *Latine* and *German* Tongue by the command of his Superiours; and not living perfectly to finish it, *Hermannus Crombachius*, succeeded him in his work and opinion, (being for Tradition and Revelations) in a large Volume, entitled *Ursula vindicata*. This was therefore having the greater countenance of the Church, is now to be set down; and there is scarce any thing more needfull, (it looking all along so like a Romance) to confute it. We are told then, that in the Year *One Thousand*

See *Bish. Usher de Britan.*

Eccl. primord. p. 619.

One Hundred Fifty Six, there were found at *Colen* certain Inscriptions or Titles on Grave-stones (*Tituli Sepulchrales* they are called) bearing the Names of divers of the *Ursulan Virgins*, and of the Men that did accompany them: *Gerlacus* the Abbot of *Tuirtum*, who was present when the Tombs were opened, made an Index of their Names, which is still kept there. This gave occasion the same Year to the Revelations of *Elizabeth* of *Schonaw* concerning *Ursula*, and her Army of Virgins, as she herself says. Who speaking, how in several

Elizab. Vision.

lib. 4. c. 2.

ral Graves there were found Stones having Titles upon
 them, signifying to whom those Bodies did belong; "The
 "Chief and most remarkable of them, says she, the Abbot
 "Gerlacus sent to me, hoping that something might be re-
 "vealed to me by the grace of God, concerning them: for
 "he had a suspicion of the finders of those holy Bodies, lest
 "for gain sake they might have craftily caused them to be
 "written. S. Elizabeth then understood, God revealing
 it to her by S. Ursula, and S. Verena, by whom and when
 these Titles were written and put into their Graves. She
 says, that at that time when the H. Vir-
 gins came from Rome to Colen, there was
 in their company, one James Bishop of
 Antioch, who being divinely inspired, did
 inquire into the names and state of the chief Persons of that
 Company, and diligently noted them. This James, when
 the H. Virgins were slain, he hid himself in a certain Cave
 that was in a Hill of that Field; but by the Providence of
 God, the Enemies after the slaughter withdrew themselves,
 and the People of Colen going out of the City to bury the
 Sacred Bodies, this Bishop came forth to them, and shewed
 them the Names of the chief Persons, to the end that being
 cut in certain Stones, they might be placed together with
 their Bodies in their Graves; who himself was slain by the
 same returning Enemies, on the third Day after the common
 slaughter of the Virgins; just as he was giving order for
 his own Name to be ingraved; from whence it came to
 pass, that in Gerlacus his Catalogue of Names, there ap-
 pears nothing for Him, but the bare Name of James. A
 pretty story, and well hanging together I assure you! well
 may the Jesuit that relates this, boast of the truth and cer-
 tainty of these Colen Reliques, when such stones as these lye
 at the foundation to support their faith; onely I could have
 wished that these stones had been somewhat bigger than I
 perceive they were: by the great noise of these *Tituli Sepulchrales*,
 I was ready before to fantasie, that they were stones
 laid over their Graves; but the revelation has spoiled that
 concept,

*Vid. Bebi vit. Ursul.
 inter Flor. Sanctior. Ri-
 baden. p. 504.*

concept, by telling us they were put *into* their Graves for now they might be such, for ought I know, as might be put in ones Pocket, and I am not wholly freed from *Gerlacus* his jealousy of the Diggers cheat. But I must not forget that besides these *Revelations* of *S. Elizabeth* after

A. Bish. Usher, Ibid.
pag. 631.

her death, one *Richardus Pramonstratensis* had new Visions concerning these Virgins wherein by the admonition of the Bl. *Virgin*, and of *Ursula* her self, many defects of the former revelations were supplied; these happened *An. Dom. 1183*, and these are they that make up the life of *Ursula*, and the 11000 Virgins in *Capgrave*; so that when I shall hereafter cite him for any part of their story, you must remember that in time past, that went in the *Roman Church* for Vision and Revelation; and indeed the whole story of *Ursula* in the *Colen* way of Tradition, and that which we have in the old Breviaries, is wholly beholden to them, being borrowed from them. Nay, we are told out of *Winheim*, that the

Winheim. Sacrar.
Agrippin.

very Church of *S. Ursula* in *Colen*, was vulgarly called the *Church of the Revelations*; *S. Elizabeth's* Visions having given such great credit to her story. Let us now see, what it is they say; and I think the best way will be, to make the Lesson of the *Breviary* our Text, and the other will serve to explain them.

Lesson 1.

Brev. Roman.
Antiq. 21. Octob.

“ *St. Ursula* the onely Daughter of a most Noble and Rich Prince of the *Britains*, extreme beautifull, and of great wit, when she was Marriageable was demanded in Marriage by a Son of the King of *England*; at which, seeing her most Christian Father extremely troubled, as well because it was no way consonant to Reason to force his Daughter to marry who was devoted to God, as also because if he did not consent to the Proposal, he feared the cruelty of the *Pagans*. She, being divinely inspired, perswaded her Father to consent sent to the Tyrant, if he would yield to these following

“ Conditions.

Conditions. viz. That he the Son of the King of England would deliver to her *Ten* Virgins, choice ones in Age, Form and Parentage; and that as well to her self, as to each of the other *Ten*, might be joined 1000 Virgins more; and that 11 Ships being prepared according to their number, he would grant her the truce of *Three* Years for the *Dedication* * of her Virginity, and that this Young Spouse of hers in this three Years space, should be instructed in the Faith. *Ursula* used this new counsel of the H. Ghost, that so either by the difficulty of the proposed condition she might take off his mind from his design, or that by this opportunity she might dedicate all her Virgins, together with her self, to God.

* The pretended *Sigebert* in *Surin* has it, *ad exercitium virginis sue.*

NOTES.

THIS Lesson of the *Breviary* gives us no name of any of these Persons, save onely that of *Ursula*, but the rest are sufficiently supplied out of the Revelations, and elsewhere. As for the name of *Ursula*, we are told, it was prophetically given her in her Baptism (God so ordering it, who calls whom he predestinates) because she should one Day choak the Devil, that * great Bear, as *David* did. Her Mothers name, the Visions tells us, was *Daria*. The name of her Father (whom the *Breviary* calls onely a Prince of the *Britons*) is diversly given us: In the Visions of *S. Elizabeth* he is called *Maurus*; by Others *Dionetus*. *Jacobus de Vorag.* calls him *Nothus*; but in the *Cotton. MS.* (a) he is called *Deonotus*, and so it is in her life in *Surin*. *Fuit in Britannia partibus rex quidam Deonotus, tam vitâ quam nomine*; which last

* *Quia exemplo David immanem ursum, sc. diabolum, quandoque suffocatura erat, Deo disponente (qui quos predestinat, vocat) à parentibus illi in baptismo presagum nomen Ursula inditum est. Vit. Ursulae apud Surin, 21 Octob.*

(a) *Bish. Usher, ut supra, p. 618.*

words make it incapable of a literal mistake for *Dionet* and so it is in the *Breviary* of the *Cisterians*, Printed *Paris*, 1516.

*Deonoto fuit nata
Placens cunctis, Deo grata,
Ursula regalis :*

*Cujus miræ speciei
Plus mirandæ & fidei,
Non erat æqualis.*

*Regi magno pulchra nimis
Desponsatur, dum instatur
Precibus & minis.*

*By a Prince call'd Deonoto
Royal Ursula was begot,
To God and Men most due*

*Her face was wonderfully
Her faith more admirably
In both she had no Peer.*

*This over-fair ones Sponse
a great King :
Who had woo'd her both by
pray'rs and threatening.*

A very fit name, (whether his true one or no, it matters not) for one that reigned *God knows* when and where. For there was scarce a greater contest about what City was (among 7) where *Homer* was born; than what Country it was (whether *England*, *Scotland* or *Ireland*, be meant by *Britany*) where he reigned. *S. Elizabeth* calls him the King *Britannia Scotica*; *Petrus de Natalibus*, the most Christian King of *Scotland*, and so the Verses in *Wicelii* cited by *Bish. Usher*. One *Candidus Eblanius* (in his Catalogue of *Irish Saints*) stands up stoutly for his being a King of *Ireland*, so also does *Phil. Bebius*, who would have *Scotia* to be understood of *Ireland*, the like does *Crombachius*

*Vero similior eorum opinio
esse videtur, qui illam Scotiæ
majori seu Hiberniæ ad-
judicant. Bebius vit. Ursulæ
apud Ribadeneir.*

* *Alford. Annal.
ad an. 453. p. 590,
&c. & p. 597.*

his *Ursula Vindicata*. But our *Alford** (and *Mr. Cressy* his Interpreter) has as stiffly opposed this, showing by a great deal of Critical learning, and by proofs from History and Chronology, that *Ireland* never went under the name of *Britany*; that *Ireland* was Heathen long after this time (for they place this story as the *Breviary*

does in the year 237.) and particularly insists upon that of the *Roman Martyrologie*, concerning S. Patrick's Preaching the Gospel first of all in Ireland. As for *Ursula's* Spouse; (who is called in the Lesson the Son of a King of England) his Father's Name, *Elizabeth*

In Hibernia natalis S. Patricii Episcopi & Confessoris, qui Primus ibidem Christum evangelizavit. Roman. Martyrol. 17 Martii.

says, was *Agrippinus*: The Son has three Names: The Historians call him *Conanus* (as we heard before) but the Revelations of *Elizabeth* and *Richard* call him *Holofernes*, though after Baptism he was named *Etherius*; and we are certified from the *Sepulchral Titles*, that he was seven years elder than *Ursula*. There is nothing more need be added, to explain the Lesson; unless it be that passage, of her being divinely inspired, to consent to the Treaty of Marriage, and to propose those witty conditions. This was done, says *Capgrave*, by an Angel, that was sent from Heaven to persuade her; or in a Vision, as it is in *Surius*, wherein by a Divine Revelation she was informed of the whole order of her Life, of the number of her fellow-virgins, and of the glorious Crown of their Martyrdom.

Lesson 2.

"Because this affair was carried on by the Lord, the young Man agreed to all the Proposals, and persuaded his Father to doe the same. And now this Spouse of hers being baptized, commanded to hasten all things that were demanded, and pitcht upon the Virgins for *Ursula* his Spouse. Then the Father of *Ursula* receiving the Virgin's Counsel, ordained that his Daughter should have Men for her Directors*, by whose suffrage she with the Virgins should be governed in Spirituals, and in Temporal necessities. Abundance of People came together from all Places to see this wonderfull sight, even Bishops them-

* *Pater ordinavit quod viros, quorum solatio tam ipsa quam ejus exercitus indigebat, in comitatu suo haberet. Jac. de Vorag. de 11000. Virgin.*

“ selves: Among whom was *Pantalus* Bishop of *Basil*
 “ who conducted them to *Rome*, and returning with them
 “ from thence suffered Martyrdom: Also *S. Gerasina* the
 “ Queen of *Sicily*, and the Sister of *Daria*, Mother of *U*
 “ *sula*, when she was informed of this thing, went to them
 “ with her four Daughters, and her young Son *Adrian*
 “ leaving her Kingdom in her Son’s hand, and accompanied
 “ them to Martyrdom.

NOTES.

THIS Lesson mentions the Collection of the Virgins, but the Revelations have formed them into an Army. The Dreamer *Richardus* tells us, that by the counsel of the Bishops that were with her, and God’s direction, she marshalled them thus. She appointed 5 Virgins to be Heads over the whole Army, whose Names were these. 1. *Ursula* her self, the King’s Daughter, who was the Head and Princess of them all. 2. *Pinnosa*, the Daughter of *Ludrenus*, a famous Duke, *Ursula*’s Uncle. 3. *Cordula*, the Daughter of Count *Quirinus*. 4. *Eleutheria*, the Daughter of Duke *Eusebius*, and of *Josippa*, *S. Ursula*’s Aunt. 5. *Florantia*, the Daughter of King *Agidius*, who was Cousin-Germane to *Ursula*’s Father. Under these Five, she chose Eleven other Virgins, each of which was to govern a Thousand, whose Names are these: 1. *Jota*, the Daughter of King *Lucius*, she had two Sisters besides in the Company. 2. *Benigna*, the Daughter of an Illustrious Duke; she had four Sisters besides among them. 3. *Clementia*, the Daughter of a powerfull Count. 4. *Sapientia*, the Daughter of Prince *Herwicus*, Uncle to *Ursula*. 5. *Carpophora*, the Daughter of a certain King, who was a good and religious Man. 6. *Columba*, the Daughter of King *Anitus*. 7. *Benedicta*, the Daughter of an Illustrious Prince. 8. *Odilia*, the Daughter of a certain Count, who had two Sisters with her, the one adult, the other a sucking Sister. 9. *Chelindris*, whole

*Vid. Capgrav. &
 Usher. lib. citat.
 p. 632.*

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whose Father was a Noble Count, her Mother *Ursula's* Father's Aunt. 10. *Sibilia*, the Daughter of King *Firamus*. 11. *Lucia*, a King's Daughter, and Kinswoman to the Spouse of *S. Ursula*.

[Here I cannot but take notice by the way. that Mr. Cr. after he, in one place of his History, has railed against these Revelations concerning the 11000 Virgins, calling them *Dreams*, the *Inventions of vain and idle wits*, which gain no belief to themselves, and disgrace truth reported by others, that deserve not to be confused, but with indignation to be rejected and contemned: Yet this very Mr. Cr. in another place, has marshalled this Virgin-Army, just in the same order you here see it. He quotes indeed *Ussuardus* his *Chronicon* for it, and talks of Martyrologies of *Cassianus*, and of *England*; but these are all but *Blinds*, for they all had them it's plain from these Revelations originally; and now when it serves his purpose (as indeed without the Revelations, the Reliques at *Colen* would want names) he has the conscience to say, that it must be ascribed to a *Miraculous Providence*, or *Revelation*, that their Names have not utterly perished. But sure there's all reason to debar him from making any advantage of them in one case, if he will not allow them to have any credit in others.]

Ch. Hist. l. 5.
cap. 9.

Ch. Hist. l. 9.
c. 21, & 23.

What is farther said in the Lesson concerning *Pantulus*, and other Bishops that came to them; *S. Elizabeth* pretends to explain it thus, from her Interpreter *Verena*, (one of these Virgins that appeared to her) "When we first beguon to meet together in our Countrey, the holy fame of it was far and wide dispersed, and many came together on every side to behold us; It happened also, God so ordering it, that certain of the *British* Bishops were joined to us, and passing over Sea in our Company came to *Rome* with us; In which Journey, Bl. *Pantulus*, Bishop of *Basil*, was our associate, and brought us to *Rome*, and was a Fellow-sufferer with us. But *Richardus* is more particular, and tells us by

Eliz Vision. l. 4.
cap. 2.

name of 5 *British* Bishops that followed them. 1. *Willelmus*, Cosin-German to *Ursula's* Father, and Brother to *S. James* (the forenamed Bishop of *Antioch*) and *Bl. Gerasina*. 2. *Calumbanus*, the Son of *S. Alexandria*, an Illustrious Dutchesse, the Sister of *Ursula's* Mother. 3. *Twanus*, a very aged Man, Uncle to *Ursula's* Mother. 4. *Eleutherius*, Brother to *Count Eustace*. 5. *Lotharius*, Cosin-German to *Ursula's* Spouse. It would be too tedious to give you all the rest of the Romantick story: I'll therefore onely give you his account of the Eleven Kings, which he says by a Revelation from Heaven, he understood to have gone along with them. 1. *Olofernes*, the Spouse of *S. Ursula*. 2. *Oliverus*, the Son of the most Noble King *Oliver*, who was converted by the Virgin *Oliwa*, his Spouse, who was the Daughter of the great King *Cleopatrus*, *Ursula's* Father's Uncle. 3. *Craphorus*, the Son of King *Pinnosus*, *Ursula's* Kinsman, whose Wife *Cleopatra* was in the company too. 4. *Lucius*, the Father of *Jota*, *Ursula's* Kinsman. 5. *Clodonus*, who with his Queen *Blandina*, was converted by his Daughter, Dutchesse *Eugenia*, and by her Husband Duke *Alexander*. 6. *Canutus*, who travelled, leaving his Kingdom to *Carolus* one of his Sons. 7. *Pipinus*, *Ursula's* Cosin-German. 8. *Odalphus*, the said King *Pipin's* Son. 9. *Anitus*, who followed his two Daughters *Columba* and *Cordula*. 10. *Firanus*, who with his Wife *Sibilia*, followed his Illustrious Daughter *Sibilia* and her three Sisters. 11. *Refridus*, King of *Denmark*, who was converted by his Wife *Oliwa*, the Duke of *Saxonia's* Daughter. It was very seasonably added here at the conclusion of this Catalogue of Kings, that the Relator of these things walked in the path of pure truth, and hated lying; and therefore ingenuously acknowledges; that these Kings had but *Regna modica*; their Dominions were not very large. I believe their Territories were much-what of the bigness of *Gerasina's*, (mentioned in the Lesson) as she was Queen of *Sicily* which in that Age was no Kingdom at all: And some of them were Kings, (particularly *Pipin* and *Canutus*) just in the same sense, that the *Angli* and *Walliones* (of which Nations,

Nations, there were several, he says, among these Virgins) were a People, that is, they were to be such some Hundreds of Years after. *But to go on.*

Lesson 3.

"The Ships and Provisions being prepared, this most holy Society, departing from *Britany*, arrived at the City of *Colen*. And there it was revealed to *S. Ursula* by an Angel from the Lord, that they should go to *Rome*, and from thence returning thither, she with her Spouse and all the Company, should come to glory by Martyrdom. Coming therefore from the City of *Colen* to *Basil* by Water, they went from thence to *Rome* a-foot. All which Company were received with joy and honour by Pope *Ciriacus* and his Clergy, for he himself was of *Britany*, and had some Kindred among the Virgins; and to him who was himself a-Virgin, it was revealed, that he should obtain the reward of Martyrdom with them. When therefore they had stayed some while there at *Rome*, Pope *Ciriacus* caused some of them, that had not yet obtained the grace of Baptism, to be baptized. And at length declaring his mind before all the Clergy, he renounced the Pope-dom, after he had governed the Church one Year and about three Months, being the 19th in succession after *Peter* the Apostle: which thing was taken ill by the Clergy, who knew not the Counsel of God, that leaving the Seat of *S. Peter*, he should go after that Multitude of Women. Therefore by common advice they chose another called *Antheros*, removing this *Ciriacus* out of the Catalogue of Bishops.

NOTES.

Before this glorious Company parted from *Britany*, we are told that they spent *three* Years in pretty ludicrous exercises upon the Sea, which was hard by. Sometimes they imitated a Sea-fight, sometimes a Flight, and ran up and down from one

Vit. Ursulae apud Surium.

place to another, spending sometimes half, sometimes the whole Day in these Pastimes; at which the King and Peter of the Realm were frequently present to behold them; and the common People laying business aside, attended the sports of the Virgins and applauded them. In which there were two things very wonderfull; that they were prelude

Cum multa jucunditate celebrato per triennium hoc Martyrii præudio. Surius.

to their *Martyrdom*: and that they ended in the *Conversion* of all the Virgins to the Faith: (as we believe the Legend :) Prayer

and Fasting, one would guess, had been better preparative for *Martyrdom* than these sports and fooleries; onely we are to remember that this Church does its work by no common ways, and that fine Sights and Pageantry have no small place (and upon Women and Children may have no small effects) in the publick exercises of its Religion. There is nothing farther considerable that we are told of, before they set Sail for *Colen*, onely that Heavenly Angels came often to

Richardus præmon. apud Capgrav. p. 317.

give them visits, and to confirm them in their good purpose; and that evil

Nuptias eis suadere legitimas. Ibid.

Angels too were very busie among them, to persuade them to be lawfully married, to incite them to evil works, and to fulfill the desires of the Flesh; whom they did not hearken to. And now the Virgins by a

Divine admonition are required to begin their Voyage, which they dispatcht in little time, in which the most remarkable passage I meet withall is this: viz. That the suck-

Rich. præmonst. apud Capgr. p. 320.

ing Children, (of whom there was in the Company near *Five Hundred*) that used to be fed with Breast-milk, now lived

without it; for they onely put their Fingers into their Mouths, and immediately they suckt from their very Fingers a Dew ministred to them from Heaven, by whose virtue they were sustained; neither did they ever in the whole jour-

* *Nec sordebant se madefacientes. Ibid.*

ney * be-piss themselves, as the manner of Children is, (much less do worse) nor by their

their peevish crying disturb the Company: Troops of Angels presented themselves to them, and appeared *above* and *round about* them; insomuch that the little Infants that were carried in armes, admiring the Visions of Angels, and their unusual and shining Effigies, pointing with their Fingers into the Air (*and at this sight no doubt they would leave sucking them*) testified their wonder by the pleasant noises of *Ha, Ha.* (and it's hard methinks to forbear imitating them upon the report of it.) You need not wonder if they made a quick Voyage, when Angels thus attended them, though they went against the swift stream of the *Rhine*, for that which would have cost others above *Eight Days* time, they did it in *Two Days* and an half, and came safe to *Colen*: but they stayed not there; for upon a new Vision to *Ursula* by an Angel, (which the Lesson mentions) that they must go to *Rome*, and commend themselves there to God, and his Bl. Mother, and to the Apostles, whose Bodies and Reliques rested there, with a promise by the Angel, that they should upon their return to this City, there obtain the triumph of their blessed Combat, and be Martyr'd, which the Virgins were very desirous of (says *Surius*) they took Ship again, and in *three* days and a half more came to *Basil*: From this place they all set forward on foot to *Rome*; in which Journey, they mounted the *Alpes* and the Tops of high Mountains, without the least weariness, and they seem- ed all the while to walk upon plain ground; they passed Rivers without Boat or Bridge: not one drop of Rain fell to incommode them in their passage all the way; the Infants lived upon their old Diet, sucking their fingers; and the other Virgins needed very little food, the grace of God inwardly comforting and sustaining them; which need not seem incredible (says the Dreamer) to him that reads the Saints lives, for he may find how *S. Maria the Egyptian* was sustained *Seventeen* Years, onely with *two* Loaves and a half of Bread.

Richard. *præm.*
in Capg. p. 321.

Richard. *Ib.*

The next thing we are to remark, is, that all this Company came

came safe and sound to *Rome*; where the Pope (*Ciriacus*) with his Cardinals and Clergy, Princes, Matrons and Virgins, Citizens and common People, with great joy, and a

Richard. *Ibid.*

p. 322, 323.

Noble Proceſſion, worthily received them: where while they ſtayed, ſome of them, (that were new Converts) were baptized, particularly, among the more Noble, *S. Lucia* and *Anaſtaſia*, two Kings Daughters, and both of Kin to *Urſula's* Spouſe. And now they bethink themſelves of their return to *Colen*. (after they had viſited the holy Places at *Rome*, and paid their Devotions there.) And here comes in that paſſage, which has created much controverſie and trouble to the *Romiſh* Writers, concerning Pope *Ciriacus*, his laying down his Office, to accompany them, which we are told, he was incited to do by a Viſion of *three* Saints in white, promiſing him if he did ſo, an Eternal Crown of Martyrdom, and threatening that if he continued ſtill at *Rome*, he ſhould quickly die. Whereupon (as *S. Elizabeth's* viſions inform us) “ he re-
“ ſigned the Popedom in the face of the whole Church, all
“ Men crying out againſt it, and gain-ſaying it, eſpecially
“ the Cardinals, who looked upon it as a piece of madneſs

*Deliramentum arbitrabantur
quod quaſi poſt ſaruitatem mulier-
cularum declinaret.*

“ for him to go after theſe fool-
“ iſh Women (as indeed any one
would have judged, that it was
not gravely done of a Pope, to quit
his Headſhip of the *Universal Church*, together with his Infallibility, to ramble up and down with a number of idle Girls, and as it were in the company of ſo many 1000 *Gypſies*) “ but,
“ ſays ſhe, they knew not the Divine admonition, which in-
“ cited him to do it, and therefore blotted his name in indig-
“ nation out of the Catalogue of *Popes*; but in truth (ſays *Richard*, her ſecond) his name is ever written before God in the Book of Life, among the pretious Martyrs of Chriſt. That indeed will juſtly be doubted by a great many, who think they have reaſon to believe, that no ſuch Perſon as this *Ciriacus* was ever in being, or at leaſt poſſeſſed the Chair of *S. Peter*; among whom is *Baronius*, who ſmartly urges it

in these words. "Nor are those later Men to be regarded,
 "who after *Pontianus*, introduce one *Cyri-*
 "acm as Bishop of *Rome*, concerning whom Baron. Annal.
ad an. 237. f. 11.
 "there is no mention at all made in the Series
 "of *Roman Bishops* described by the *Latines*, as in the Book
 "of the Popes (*libro de Rom. pontificibus*) or in *Optatus*
 "*Milevitanus*, *S. Austin*, *Cresconius*, or other *Index's* of
 "the *Vatican Library*; nor by the *Greeks*, as *Eusebius*, or
 "*Nicephorus* the *Chronographer*, or others: so that this O-
 "pinion deserves no more words to confute it, because it is
 "supported by no Reason, or Testimony of the Ancients,
 "but onely fetched out of the fabulous Acts (*he means the*
 "*Revelations and Colen Tradition*) concerning the Martyr-
 "dom of *S. Ursula*, and her Companions. This is so shrewd
 a Censure and Objection, that the *Colen Jesuit Bebbin*, and
 others, are fain to make him *Pontianus* his *Vicar*, in the time
 of his banishment; but his *Vicarship* has no Authority to
 countenance it. I would therefore advise the *Colen* men to
 stand to their *Tradition*, and make much of *Revelations*, and
 oppose those excellent *Kirkmes*, against all the other Mens
Reasons and *Authorities*, which we are told may be read at
 their *S. Ursula's Church*. At the en- Bish. Usher de primord.
Eccl. Brit. p. 628.
 trance of the Church these.

Hæc est Basilica excellens ho- This Church great honour does
 nore, retain,

Ubi gens Hunica magno cum Where by the Hunns the Vir-
 furore gin train

Virgineos stravit choros. Was barbarously slain.

Within the Church these Verses, to Pope Ciriacus.

Clemens Ciriace papatum re- Mild Cyriack matters not the
 nuis; Papal Crown

Ad nutum Ursule decedens At Ursula's call he lays his Of-
 strenuus fice down,

Triremibus ad Ubios. And stoutly comes by Boat to
 Colen Town.

To Etherius, Ursula's Sponse.

Dive <i>Etherie</i> dignè fers an-	St. <i>Etherius</i> worthily carries
nulum,	the Ring,
Nobilis <i>Ursula</i> optans con-	All a-gog to wed <i>Ursula</i> , fit
nubium	for a King,
Consummatum <i>Agrippina</i> .	And at <i>Colen</i> concluded the
	thing.

As for *Baronius*, Mr. *Cressy*, and such others, as think that *Cyriacus* his Name was never blotted out of the Catalogue of *Popes*, (judging that he was never in) let them remember, that it is not long since his Name was expunged out of a new *Roman* Edition of the *Decretals* (and why not hereto-

Bishop Usher. Ibid.
pag. 625.

fore, may a Man of *Colen* say, as well as of late?) In the Ancient Editions of the Sixth Book of the *Decretals* of *Boniface* the eighth, in a gloss there, we find these words (*speaking of the Pope's power to renounce the Papacy, and lay his Office down.*) "There is a certain example of this in Pope *Cyriacus*, concerning whom we read, that he suffered

Sexti Decretal. lib. 1.
tit. 7. de renunciati-
one. cap. 1. Quoniam.

"Martyrdom with *Ursula*, and the 11000 Virgins: For "it is written of him, that it was revealed to him that he "should receive the rewards of Martyrdom with those Vir- "gins. Then gathering together the Clergy and the Car- "dinals, before them all he renounced his Dignity and Of- "fice, though all were unwilling, especially the Cardinals. "But this *Cyriacus* is not named in the Catalogue of *Roman* "Popes, because it was believed by the Cardinals, that he

Propter delectamenta
virginum papatum dimi-
ssisset.

"did forgo the Papacy, not for De- "votion sake, but for the Delights of "the Virgins. But I leave them to scuffle it out among themselves, now that we have seen them ingaged; onely I cannot chuse but think how blewly they of *Colen* would look, (if their op-
ponents

ponents get the better of them) with their *three* silver Tombs*, gilt and richly adorned with Jewels, in which they pretend to keep the *three* Bodies of Pope *Cyriacus*, *S. Ursula*, and *her Spouse*; whose Head also, put apart in their Gilt-Chamber, they *reverently* (we are told) secure under firm Lock and Key.

* *Aſſervantur in tribus argenteis deauratis gemmisque pretioſis veſtitis æ ſummo Altari incorporatis tumbis tria corpora, viz. S. Cyriaci pontificis, S. Urfule & S. Conani ejus ſponſi, quem alii Ethereum nominari volunt: quorum capita, mediis argenteis ſtatuis incluſa, in aureâ camerâ ſeorſim, cum multis aliis primariis capitibus, reverenter ſub firmâ clauſurâ cuſtodiuntur. Erhardus Winheim. in ſacrar. Agrippinæ.*

Lesson 4.

“ Whilst the aforeſaid holy Company abode at *Rome*, two
“ wicked *Gentile* Princes, *Maximus* and *Africanus*, fearing
“ left from ſo great a Multitude of the Faithfull (to whom
“ others alſo were joyned) the Chriſtian Religion ſhould be
“ too much increaſed; and having learnt the Place whither
“ they intended to go; they ſent a meſſage to *Julius* their
“ Kinsman, Prince of the *Hunns*, that as ſoon as the Virgins
“ were got to *Colen*, drawing his Forces thither, he ſhould
“ kill all that Multitude. Pope *Cyriacus* therefore going
“ out of the City with the ſaid Company of Virgins and
“ many holy Biſhops their Aſſociates, took his Journey to-
“ wards *Colen*. In the mean while *Ethereas* the Spouſe of
“ *Urfula*, his Mother being made a Chriſtian, and his Father
“ being dead, to whoſe Kingdom he ſucceeded, was admoni-
“ ſhed by an Angel to go and meet his Spouſe at *Colen*, and
“ that there he ſhould ſuffer Martyrdom with her. And
“ now this young Perſon, being made a Chriſtian, taſted ſo
“ the Divine grace, that deſpiſing carnal marriages, he
“ longed for thoſe that were Celeſtial, and thought it moſt
“ deſirable for him to die for Chriſt.

NOTES.

This Lesson is taken out of the Revelations of *Elizabeth* almost word for word. Wherein she cunningly endeavoured to make the slaughter of these Virgins agree with the known Names of that Age. Pope *Damasus*, or *Anastasius Bibliothecar.* (in *Libro pontificali*) says, that *Anterus* sat in the Chair when *Maximinus* and *Africanus* were *Consuls*, and suffered Martyrdom by one *Maximus* the *Prefect*; at which time *Julius Maximinus* was Emperour. In all probability she took occasion from hence to make this wild jumble of Names; and to tell us, that the slaughter of these Virgins was made by *Julius* Prince of the *Hunns*, by the persuation of *Maximus* (instead of *Maximinus*) and *Africanus* two wicked Princes. But this is a foolish story, and many ways inconsistent both with History and Reason. For (as we shall note afterwards) the *Hunns* were of a Later date than this time, and no mention made in History of any *Julius*, as Prince of them; and *Maximinus* (as *Alford* shows) neither while he was *Consul*, or Emperour, ever saw *Rome*. But nothing can be more ridiculous, than to make such a number as this in such times of Persecution, either to come safely in such a Pilgrimage to *Rome*, or to go quietly away in such a Body from thence; especially when we must not confine the number precisely to 11 Thousand; but are made to believe (if we will hearken to Traditions and Revelations) that there were many more. *Richard* the Dreamer, has reckoned up above 12000: In the Passion of the Ten Thousand Martyrs crucified at Mount *Ararath*, whose Chief Leader was *S. Achatius* (not *Achabius*, as *Bebius* cites it in the Life of *Ursula*, p. 503. and *Bish. Usher* out of him) there we are told, that according to the *Colen* account, the number was above 14000, reckoning in many Men and Matrons, whose help

See *Bishop Usher*
de primord. p. 623.

Apud Surium, ad
Junii 22. p. 294.

help the Virgins stood in need of. But it seems at *Colen* they vary their story: for *Guil. Caxton* (or whosoever was the Translator of the Golden Legend, Printed at *London*, 1512.) says, that he had it at *Colen*, that together with the Eleven Thousand Virgins, there suffered Fifteen Thousand Men, so then the Company is made 26000. But this is too little still, if we believe *Trithemius*, (cited by Mr. Cr.) who makes the *Eleven Thousand Virgins* to be all of Noble blood; but says, that besides these, there were *Threescore Thousand Women* of inferiour rank, partly Maids, and partly such as had been married; so then the Number is vast indeed, amounting to 71 Thousand*, and one would think the Later *Popes* thought some of these accounts might be true; because in their corrected Breviaries and Martyrologies, they define no number of Virgins at all, but speak of *Ursula* and her Companions, not naming how many they were. But be this how it will, no old Wives Tale could ever be more foolish, than that passage in the pretended Revelations of *Elizabeth*, for the two Heathen Princes, *Maximus* and *Africanus*, to send a Message from *Rome*, to their Cousin *Julius*, to slay this Company at *Colen*, when they themselves had power to do it at *Rome*; for just at that time there was a Persecution against the Christians, by the Emperour *Maximinus*, (reckoned by *S. Augustine* and *Orosius*, says *Alford*, for the Sixth Persecution) who caused Pope *Pontianus*, who had before been banished by *Alexander*, now to be beaten to death with Clubs; who also the next Year after put *Anteros* his Successor (according to the Catalogue of *Popes*) to death; and now how in the middle, between these two, *Cyriacus* should be *Pope*, and

Bish. Usher, ut supra. p. 635.

Ch. Hist. l. 9. cap. 21.

* Which if it were a true account, I pray what becomes of that which Mr. Cr. said, that it's no wonder, though *Gildas* or *Bede* never wrote any thing of them, who stood so thick as not easie to be overlookt? and what will he say for his Church, that by putting in onely the 11000 Nobler Maids, would tempt one to doubt whether it thought that poor Maids and Widows could ever make Martyrs?

scape

scape with Life from this Tyrant ; nay, which is more, that all things should be so peaceable, that so many Thousands should make this Progress without disturbance, and he wish them, is not possible for a wise Man to conceive. As for the *Colen* Jesuit *Bebius*, he was asleep sure, when he wrote

Vit. Ursulæ apud Ribaden. p. 502.

these words, (speaking of the Journey of these Virgins) "*Erat tunc Imperium Romanum pacatissimum, administrante illud Alexandro Severo, juris naturalis amantissimo principe: i. e. The Roman Empire was in perfect peace, Alexander Severus governing it, &c.* For according to many excellent Chronologers *, *Alexander Severus* was slain in the

* *Petavius, Ration. Temp. Calvisius, Chronol. Labbe, in Indic. Imperat. in Appar. ad Concil. &c.*

Year 235. according to *Baronius* (whom *Alford* follows) *An. Dom.* 237. but neither way can *Bebius* be helped in his account, for he tells us (a little before) that in the Spring of the Year, 237. these Virgins set out of *Britany*; and all make the Persecution I spake of, wherein *Pontianus* was slain, to begin in the first Year of *Maximinus*, who was *Alexander's* Successor; that is, either two Years before, or the same Year that the Virgins, according to him, began their Voyage and Travels.

5. Lesson.

"*Etherius* resting satisfied in what the Angel informed him, God so ordering it, he with his Mother and Sister "*Florentina*, and the Bishops, *Clemens* and *Marculus*, with "*a Neece*, and many others, arrived at *Colen* one way; and "*Ursula* with Pope *Cyriacus*, and the Eleven Thousand Virgins another way, at the same time. When they were "*Landed*, the *Hunns* that then besieged *Colen*, fell upon "*them* as so many ravening Wolves upon tame Sheep, and "*slaughtered* all that Sacred Company, which willingly offered it self to death for Christ's sake, and by Martyrdom "*conveighed* them to Heaven. When the *Hunns* had killed "*others* of them, coming to *Ursula*, and being astonished at "*her* beauty, they brought her to their Prince alive; who

"being

“ being enamoured with her Beauty, and comforting her for
“ the slaughter of the Virgins, promised to marry her, if she
“ would consent ; but she refusing the offer, the Tyrant in a
“ rage directing an Arrow against her, made her a Martyr.

NOTES.

THE *Colen* Tradition making the *Hunns* to be the Authors of this slaughter, *An.* 237, or 238. its defenders are sadly put to it to make this out ; because the *Hunns* were not known in that Age, but appeared long afterwards. I'll only give the Reader *two* or *three* accounts of this difficulty out of the Jesuite *Bebius* (in the place oft cited.) One is, that they were indeed the Souldiers of *Maximinus* that killed them, but because *Maximinus* his Father was a *Goth*, and his Mother an *Alan*, therefore they are said to be destroyed by the *Hunns* that came out of the *Gothish* Nation. Another Conjecture is, that the *Sunici* (an ancient People in Germany, by the River *Rhine*) were they that slaughtered them ; and in following times (these being less known) the Transcribers of the story, put the word *Hunni*, (a People more known) instead of *Sunici*. But there is another fancy still, which he seems to lay more stress upon, that the *Hunns* in *Attila's* time, having destroyed all before them, their Name was so terrible in the after Age or two, (for he would have their story in *Surius* to be written between 6 and 700 Years after *Christ*) that all things cruelly and barbarously acted, were said to be done by the *Hunns* : which is so clear a solution, that it's pitty any one should offer a word against it. You may easily imagine that *Ursula's* the brave Leader of this Virgin-band, said a great many things to encourage her Companions not to fear death ; *Alford* has made a short speech for her in his History ; but a much larger *Bonfinius* has given us for hers, (*Hist. Ungar. decad.* 1. lib. 5. put at the end of *Ursula's* Life in *Ribadeneira*) where

*Alford. Annal. Eccl.
ad an. 453. p. 581.*

at the end of her speech she urges this Argument, to encourage them to Martyrdom; because *Christ* had sent his *Vicar* * amongst them, (viz. *Ciriacus*) to absolve them, according to his Office and Power, from their sins, and to dye a Martyr with them.

* *Ut tutius Martyrium obeamus, nobis Vicarium suum delegavit, qui mentes nostras pro demandata potestate lustraret, ipseque nobiscum paria stipendii meritis in astra reduceretur.*

As for that which we are told at the end of this Lesson, that *Ursula* was shot to death with an Arrow, who can question the truth of it, when *Erhardus Winheim* (in *Sacrarum Agrip.*) tells us, that he saw in the Gilt-Chamber at *Colen* the very arrow wherewith she was transfixt? where also he saw the fine *Ivory Coffers*, in which *Ursula* put the Reliques she brought with her from *Rome*, and the implements for adorning Women, which she used in her Journey; and there too, he says, he drank (to his great comfort no doubt) in one of those Water-pots, wherein *Christ* at *Cana* in *Galilee*, converted the Water into Wine *.

Gelenius indeed raises a scurvy doubt, That this Pot seems to be of lesser size than those which the Gospel describes; but he says, It suffices that this might be used to fill those great Water-pots. De *Colen. Magnit.* p. 337.

Lesson 6.

" But there was among those Virgins one called *Cordula*,
 " who being overcome by humane fear, remained that night
 " in a Ship; but being comforted by God, the next day she
 " discovered her self, and was slain by the *Barbarians*. Who
 " after that appeared to a certain Person, and commanded
 " that her *Festival* should be kept the Day following. All
 " whose venerable Bones, happy *Colen* (which flourishes in
 " singular grace by their merits) preserves honourably in a
 " Church they built. These Virgins suffered about the Year
 " of our Lord 237. in the Days of Pope *Anteros*, and of the
 " Emperour *Maximian*.

NOTES.

THE Roman Church celebrates the Feast of *S. Cordula*, the Day after that of *S. Ursula*; and this Lesson gives the account of it from a Vision of her self commanding it should be so. I see the Saints while they were upon Earth were very shy of seeking their own honour, but it seems by this story, that this is one of the employments of Heaven, for glorified Saints to procure their own veneration, and to advance their Name among Men; which is a new and strange notion of Heaven, that it should improve its Inhabitants in self-love and poor regards of fame, things that they despised in their imperfect state, and counted it their imperfection at all to mind. But thus do these Men disgrace the Saints they profess to worship, and affix such passions to them, which a good Man here on Earth would be ashamed to own. To lye decently interred, is as much as any wise Man need take care of while he lives; but that the separate Souls of the Saints are so far concern'd about their Bodies, I can hardly think; much less that they matter who treads over their Graves: Yet upon such trifling errands, they send the Saints to visit this World; and *S. Walburg* (or *Walpurg*, as *Surius* calls her) is said to appear to *Prior Ogar*, and to make this foolish complaint; that *she was trod upon by dirty Feet*, (*Servorum, Surius* adds) *and press'd with vulgar steps*. It happened once that while *Rome* was in a great Tumult, no Divine Offices were performed either by Night or Day, on the Festival of the great Apostle *S. Peter* in his own Church: they bring him in now, appearing like one discontented, to want the great honour he used to have at *Rome*, and seeking to have an equal share with other great Saints in other places; for thus *Baronius* relates, "That at that time certain Pilgrims going to pay their Devotions at the Monastery of *S. Bennet*, they met an

Capgrav. vit. S. Walburg. p. 293.
& Surius, 1 Maii. p. 12.

Baronius ad an.
1087. p. 386.

" old Man in Canonical Habit: They asked him who he
 " was; He answered, I am the Apostle *Peter*; they deman-
 " ded whither he was going; He told them, to Brother
 " *Benedict*, that I may celebrate the Day of my Passion with
 " him; for I cannot stay at *Rome*, my Church there being
 " tossed with many Tempests: which thing when they told
 " afterwards to the *Friers*, they appointed that S. *Peter's*
 " Day should be kept with no less Solemnity than S. *Benedict's*
 " was: (for it seems before this, his Day was not in any
 great regard among them.)

A *Prior* that denied to admit the singing of S. *Nicholas*
 his History, in his Church, upon that Saint's day, because it
 was a new thing: S. *Nicholas* appeared terribly to him in
 the Morning, drew him out of his Bed by
 the Hair, dalht him against the Pavement,
 and beginning the *Antiphona*, O *Pastor æ-*
terne, he sung it morosely to the end, whipping him with
 terrible lashes of a Rod he had in his hand, and so left him
 half dead; who, I suppose, did never whilst he lived, forget
 S. *Nicholas*, or the Lesson he taught him. It's pretty to
 observe what Originals some of the great Festivals, in ho-
 nour of the Bl. *Virgin* had; even none but such idle Tales of
 Visions and Voices, as this of *Cordula*. To mention onely
 two; that of her *Conception*, and of her *Nativity*.

The occasion of the first, we are told, was this. " In the
 " days of *Charles*, King of *France*,
 " there was a Clerk, a Kinsman of
 " his, a great Lover of the Bl. *Vir-*
 " *gin*, and one who daily read her
 " *Hours* devoutly, who by the advice of his Parents, con-
 " senting to marry with a fair and noble Maid, and recei-
 " ving the Nuptial Benediction from the Priest, after Mass
 " was ended, he remembred that he had not read that day
 " the Lady's Hours; wherefore making all go out of the
 " Church, and sending his Spouse home, he read the Lady's
 " Hours hard by the Altar; and when he repeated that An-
 " tiphona, *Thou art fair and comely, O Daughter of Jerusa-*
 " *lem,*

Durand. *Rational.*
 l. 7. c. 39.

Dauroutii *Catechis. Historial.*
 Tom. 2. p. 809. out of Jac.
 de Voragine, c. 185.

“*lem*, suddenly the Bl. *Virgin* appeared between two Angels,
 “with *Christ* in her Armes, saying to him; If I be so fair
 “and comely, wherefore is it that thou leavest me, and ta-
 “kest another Spouse? Am not I fairer than she is? Hast
 “thou seen any so fair? He made answer, O my Lady,
 “thy brightness excells all the beauty of the World, thou
 “art elevated above the Quires of Angels! What wouldst
 “thou have me to doe? She answered, If thou wilt forgoe
 “thy Carnal Spouse for my Love, thou shalt have me for thy
 “Spouse in the Celestial Kingdom; and if thou wilt solemn-
 “ly celebrate the Feast of my Conception Yearly, upon the
 “6th. of the *Ides* of *December*, and Preach the Celebration
 “of it, thou shalt be crowned with me in the Kingdom of
 “my Son; after which words, the Blessed Mother of *Christ*
 “vanished. The Clerk refusing to return home, became a
 “Monk in another Countrey, and after a short space of
 “time, by the merits of the Virgin, he was made the *Patri-*
 “arch of *Aquilegia*, and carefully celebrated the Feast of her
 “Conception, and ordained it to be kept Yearly.

The other Feast of her *Nativity*, says *Beleth*, was occasi-
 oned thus. “On a time when a certain pi-

“ous Man was praying by Night, he heard
 “the Angels singing in Heaven: This he

Johan. Beleth de
 Divin.offic. c. 149.

“heard many Years always on the same Night: Wherefore
 “he prayed to the Lord, that he would reveal it to him, what
 “the meaning of this should be. To whom it was declared,
 “that the Angels did rejoyce in Heaven, and as it were kept
 “a Festival, because on that Night the Bl. *Virgin* was born.
 “This thing that the Man had heard, he relates it to the
 “Pope, who when he understood that he was a holy Man,
 “and of great Authority, and believing that he spake the
 “truth, he appointed that this Feast should be observed
 “throughout all the Christian World.

Neither need we fear, when Days are thus set apart in de-
 votion to the Saints, especially when they themselves desire
 it; that God will be wanting by as miraculous ways to
 countenance them; rewarding the Observers, and punishing

the Prophaners of such days. For when we are told that a Man of great Devotion to the Saints, and particularly to

Dauroutius, ut
supra, p. 810.

the Feast of *All-Saints*, preparing himself for it a Week before-hand, by Fastings and Penances, and keeping it solemnly *eight Days* together, when such a Person shall dye upon *All-Saints* day, as he did; Can any one doubt of his going to Heaven? especially when he appeared to a Religious man, after his Death, in a Dream, telling him that he was now associated to the College of Saints? Will any Day-labourer hereafter grumble to desist from his work, being called to Devotion upon a Saint's day, when he remembers the story of the *Mower*,

Id. ibid.
p. 819.

who when the *Bell* tolled to *Vespers*, on the *Vigil* of a Saint, went out of the Field, and left his work, and was afterwards derided by his Fellow-labourers, because he was much behind-hand with them? but he was well rewarded for his Devotion, for he found, when he begun his mowing again, a great Piece of Gold in the Grass, which had this wonderfull Inscription upon it. *The hand of God made me, and bestowed me for a gift upon a poor man, who did not profane the Saint's day.* Will it not shame any ones negligence in this kind, when he is told, that upon

AE. Sanct. Bolland.
ad Mart. 30. p. 825.

S. Regulus his Anniversary, the *Harts*, and *Fawnes*, and *Kids*, laying aside their Wildness, and mixing themselves freely among the People, went with a slow pace to his Grave, and fell down prostrate on the ground, expecting the Solemnities of the *Mass*? Was it not easie to understand, that God would have *S. Colman's* day honoured, and the *Vigils* of it kept with solemn Fasting, when he reads, how that upon his *Vigil*, one that venerated this Saint, could cut no Meat at a Nobleman's

Colgannus, vit. Colma-
ni. 3 Feb. p. 247.

Table, but what sprung out blood? and that when the Thrashers, not being contented with *Lenten-fare*, at that time,

had a mind to eat *White-meats* *, those also were all changed into blood? When he that was Brewing Ale upon *S. Ludger's* day, and the Fire would not

* *Ladificinia.*

burn

burn as it was wont, but the Wood blaz'd out in a moment like Straw; when the Liquor would not run freely, and that which did, was bitter and good for nothing; when the Plows upon that Day were broken, and the Oxen cast off their Yokes, it was pretty easie to collect, that Men should give over working, and keep his Festival; and the like must be concluded for *S. Benedict's* day, when we are told, that a Husbandman that was plowing upon it, his Hands clave to the Plow-staves, and he could by no means release them, till he had vowed to the *Saint* not to profane his Festival any more. I know not what other *Saints* have directed to be done, by way of Devotion, for their honour; but one of these Virgins was so kind, we are told, as to appear to a Religious man, who much venerated them, acquainting him with this secret, when he was languishing and infirm; If, said she, thou wilt for our love and honour, repeat the *Lord's Prayer* Eleven Thousand times, thou shalt have our company to protect and solace thee in the hour of Death, (*this is the very story, no doubt, the Antiphona, at the beginning, harps upon. In vita me defendite, in morte vos ostendite, &c.*) He went presently to work with his *Pater noster's*, and fulfilled his task; and then immediately sent for the *Abbot* to give him *Unction*; which when it was over, he cryed out that every one should quit the Room, and give place to the holy Virgins that were coming. The *Abbot* asked him the meaning of this, and the sick Man told him in Order the Virgins promise; so all withdrawing for the present, and returning again a little after, they found that he was gone to Heaven.

Act. Sanct. Bolland.
26 Mart. p. 356.

Idem ad 21 Mart.
p. 339.

Apud Capgrav.
fol. 326.

As for that which the Lesson says, that *Colen* preserves their venerable Bones, and is happy and flourishing by their merits; I believe, indeed, *this fiction*, has been many a Thousand Pound in their way; and that they have a mighty advantage of other places, in these Reliques, by reason of the *numerosness* of them; for they are good chaffer at all

times: What belong'd to *Ursula* alone; her Ring, her Dressing-box, and all that was contained therein, might furnish a pretty Pedler's Stall; and if People should grow weary, and look upon these as stale commodities; it's but opening a *fresh stone Chest*, telling the People, *Here you have the bones of the admirable Gerasina, Queen of Sicily, King Quin-*

Elizabeth. *Vision.*

tian's Wife, Sister to Dorotheus, King of Greece, and Ursula's own Aunt: or, showing a miraculous *Finger* of one of those Children that never whimpered after its Nurse's milk, but lived wholly upon Finger-juice, as they say *Bears* do by sucking their Toes; I warrant you, this will toll in fresh Customers, and every one will be ready to give handsel. *Colen*, moreover, has their *bloud* to show as well as their *bones*; a collection of

Ph. Bebius, *vit.*

Ursul. p. 504.

which they have in a Well of *SS. Machabees Church*: but I would have the *Colen* faith shown for the greatest Miracle of all; that they can venerate this, and never once question, whether the Priests may not have played such tricks with this bloud, as they did at *Hales* in *Gloucestershire*, with the bloud pretended to be *Christ's*, brought from *Jerusalem*, which was proved to be the bloud of a *Duck*, every Week renewed by the Priests, who kept this secret between them.

But to conclude this Romance. These Virgins suffered about the Year 237, says this Lesson; which is, in effect, to give the lye to the Writings of Popes and Kings, and to the Tradition of the whole *English Nation*, which all have agreed to call *S. Alban* the *British Protomartyr*; but he dyed either at the end of this Age, or at beginning of the next; so that here are 11000 *British Martyrs* before him. There is nothing now remains, but to know (if it be possible) what kind of reception these martyr'd Virgins met with, when they came to Heaven; It was very great and honourable.

Richard. *pram. a-*
nd Capgt. p. 324.

They were first of all conducted thither by Multitudes of holy Virgins and Armies of Matrons, who went next to them: All the several

several orders of Angels, sent Thousands of their Companions to meet them, except onely the *Thrones*, who sent but a very few, (not for want of civility, you may be sure, towards them, but) because they are so confirmed in the Presence of God, that they cannot easily be separated from him : Then Heaven being opened, and they introduced, almost all the Saints that remained in Heaven came to welcome them, brought them with singing and jubilation into the Presence of Christ, and his glorious Mother ; where they were adorned with white stoles and glittering Crowns ; placed in a Mansion by themselves, separated from the rest of the Virgins ; and on one side of them, the Matrons that accompanied them had their apartment ; where they for ever rejoyce.

De *S. Katherina*, Virgine & Mart. *Alexandrina*.

Of *S. Catherine of Alexandria*, Virgin and Martyr.

Missal Rom.
de *S. Kather*.
Paris, 1520.

VOX de cœlis *Katharina* redditur ; veni sponsa gloriosa, veni sanctissima virgo, accipe præmium tui certaminis inter choros Angelorum.

Hora sec. us.
Roman.

Antiph.

Virgo sancta *Catherina*, Gracia gemma, urbe *Alexandrina*, Costi regis erat filia.

Vers. Ora pro nobis beata *Catherina*.

A Voice from Heaven came to *Katherine* ; (saying) Come O glorious Spouse come most holy Virgin, receive the reward of thy combat among the Quire of Angels.

Antiph.

THE holy Virgin *Katherine*, the Jewel of Greece, of the City of *Alexandria*, was the Daughter of King *Costus*.

Vers. Pray for us *S. Katherine*.
Resp.

Resp. Ut digni efficiamur
promissionibus Christi.

Ans. That we may be made
worthy of the promises of Christ.

Oremus.

Let us Pray.

*Breve. Rom.
Antiq. &
reformat.*

DEus qui dedisti legem
Moysi in summitate
montis Sinai, & in eodem lo-
co, per sanctos Angelos tuos,
corpus Beate Catherine Virgi-
nis & Martyris tuæ, mirabi-
liter collocasti; tribue quæ-
sumus, ut ejus meritis & in-
tercessione, ad montem, qui
Christus est, valeamus perve-
nire.

Per Dominum, &c.

*Missal. Rom.
ubi prius.*

Percussa gladio dat lac pro
sanguine collo,
Quam manus Angelica sepeli-
vit vertice Syna.
Membris virgineis olei fluit
unda salubris.

Post Communionem.

Ibid. **S**umptis Domine fa-
lulis æternæ myste-
riis, suppliciter deprecamur,
ut sicut liquor, qui de mem-
bris Beate Katherine virgi-
nis & Martyris jugiter ma-

GOD, who gavest the Law
to Moses on the top of
Mount Sinai; and who on
the same place, by thy holy An-
gels, didst wonderfully place
the body of S. Katherine the
Virgin and Martyr; Grant
we beseech thee, that by her
merits and intercession, we
may be able to arrive at the
Mount, which is Christ.

Through our Lord, &c.

The Sword that from her neck
the head did chop,
Milk from the wound, instead
of blood, did bring;
By Angels bury'd on Mount
Sina's top,
From Virgin Limbs a Sow-
reign oil did spring.

After the Communion.

LORD, after the receiving
the mysteries of eternal
salvation, we humbly pray
thee, that as the liquor
which continually flowed
from the Limbs of S. Ka-
therine,

at, & languidorum corpora
anath, ejus oratio cunctas à
obis iniquitates expellat.

therine Virgin and Martyr,
did heal languishing bodies,
so her Prayer may expell out
of us all iniquities.

Per Dominum, &c.

Through our Lord, &c.

In the *Sarisbury Missal*, at the end of a long Sequence,
they pray thus to her

Virgin, who art the star of
honesty.

Of Probity the ornament and
guide;

Though we offended have
Christ's Majesty,

Now make us friends to him
we crucify'd.

Vessel of virtues, wand'ring
life's best way

Thou flower of smell, sweetest
of flowers that spring,

Defend us; and when Na-
tures debt we pay,

Translate us to the Palace of
Heav'n's King.

Virgo sidus honestatis,
Dux & decus probitatis,
Christi reos majestatis
Christo reconcilia.

Vas virtutum, via morum,
Flos odoris, odor florum,
Nos tuere, nos cœlorum
Transfer ad palatia.

Neither are those rare Devotions to be forgotten which are
mentioned by *Chemnitius*, in his *Examen Concil. Tridenti-*
nini, out of the *Hora B. Virginis sec. ordinarium Eccles.*
Hildensheimensis.

AVE virgo dei digna;
Christo prece me con-
signa,
Preces audi, præsta votum,

Cath'rine GOD's worthy
Virgin, hail;
May thy Pray'rs to Christ
consign me,
Hear me and let my vows pre-
vail,

Cor

Cor in bono fac immotum,
 Confer mihi cor contritum,
 Rege visum & auditum,
 Rege gustum & olfactum,
 Virgo sancta, rege tactum :
 Ut in cunctis, te regente,
 Vivam Deo pura mente.
 O beata Catharina,
 Babylonis de sentina
 Tutum mihi fer ducatum,
 Plasmatores fac placatum :
 Esto mihi consolatrix,
 Pro me sis interpellatrix ;
 Christum pro me interpella,
 Salva mortis de procella ;
 Superare fac me mundum,
 Ne demergat in profundum ;
 Ne me sinas naufragari
 In peccatis in hoc mari :
 Visita tu me infirmum :
 Et in bonis fac me firmum :
 Agonista Dei fortis,
 Esto præsens in hora mortis,
 Decumbentem fove, leva,
 Et de morte solve sævâ ;
 Ut resurgam novus homo,

To good immovably incline me
 Bestow on me a heart contrite
 Govern my smelling & my sight
 Govern my hearing & my sight
 And guide my touch, O Virgin
 chaste.

That I, when thou dost rule my
 Soul,

May live to God with pure
 mind.

Safe out of Babels sink so fast
 Bring me, and make my Maker
 kind.

Be thou my comforter in need
 And interpose thy prayers sweet
 breath,

For me with Jesus intercede,
 And save me from the stormy
 death.

Let not the world o'er me pre-
 vail

To sink me in th' Abyss pro-
 found,

Or shipwreck'd be, while here
 I sail,

And in this Sea of sins be
 drown'd.

Visit me in my feeble state,
 To all good actions me impower,
 Since conquests on thy valour
 wait,

Stand by me at my latest hour
 Ease and refresh me in all sick-
 nesses,

Dissolve death's bands, that
 shows no pity ;

That rising in another likeness
 Civil

ivis in cœlesti domo :

Duplex mors ne me infestet,

Iesus Christus illud præstet,

Tua prece exoratus.

Idem pater, idem natus,

Idem utriusque flamen,

Qui vivit & regnat. Amen.

I may be own'd i'th' Heavenly
City.

Christ Jesus grant to thy re-
quest,

No second death may me infest,

O Father, Son and holy Spirit,

In substance One, or equal

merit,

To praise this God let all things

sway men,

Who lives and reigns for ever.

Amen.

All these wonderous Stories and Prayers, concerning S. Catherine, cannot well be understood, without the help of the *Roman Breviary*, but the Lessons being too tedious to set down at length, I'll onely give the Reader the sum of them.

Brev. Roman. Antiq.

ad Novemb. 25.

Lesson 1.

In the Reign of *Maxentius Caesar*, there was in *Alexandria*, a beautifull Maid, Twenty two years old, called *Catherine*, the onely Daughter of King *Costus*, one who was very Religious and very Learned, both in Divine and Humane Philosophy, and skilfull in the Languages of several Nations, living, after her Father's death, in his Palace, seeking onely to be espoused to Christ, and bestowing all to the poor, save what was necessary to the maintenance of her Self and family. [Neither must that be omitted which *Ribadeneira* mentions out of *Petrus de Natalibus*; (and I wonder how it came to be left out of this Lesson) that before S. Catherine was baptized, she saw one Night in a Vision the Bl. Virgin with Christ in her Armes, who offering *Katherine* to her Son, he turned his face from her, as if he abominated her, and denied her to be fair, that was not yet baptized.

*Ribadeneira flos
Sanctor. in vit S.
Cath. p. 364.*

Where-

Whereupon *Katherine* awaking, perceiving what she wanted to make her acceptable to Christ, was baptized. The Christ appeared again to her in the same form as before, and espoused her to himself before his Mother and a numerous company of Heavenly Spirits, and gave her a Ring as pledge of his espousing her, which *S. Katherine*, awaking found upon her Finger.]

Lef. 2. *Maxentius* coming to *Alexandria*, commanded all Persons to offer Sacrifices to the Gods. This Virgin being troubled to see many Christians, through fear, not daring to confess Christ, boldly speaking to the Emperor, discoursed to him against his false Gods, and concerning the Knowledge of the true God the Creator of all things; who being moved by her reasoning, and more amazed at her beauty, commanded her to be carried into his Palace.

Lef. 3. Where upon discourse with her, finding himself unable to maintain an Argument against her, he caused his Philosophers to be assembled, to dispute with her: Who being encouraged by an Angel to undertake them all, she did so; and was too hard for them in disputation: upon which the Emperour in great indignation, commanded them all to be burnt.

Lef. 4. Who as they were led to Execution, humbled themselves before the Virgin, confessing their sins in contradiction to her sacred admonitions, and professing themselves to be Christians, signed themselves with the Cross, and entered the Fire; but God miraculously preserved their Bodies untoucht, as he did the *Three Children*, and received their Souls. Then the Emperour attempted her by flatteries, and large promises of making her a *Queen*; but resisting them all, he commanded her to be stripped of her cloths and chastized with Scorpions, and to be shut up in a dark Prison 12 days without any food: but she was comforted by the visit of an Angel, and a white *Dove* brought her provisions to sustain her.

Lef. 5. The *Queen* mean-while, pitying the miseries she was condemned to, by means of *Porphyrius* (the Chief Commander

mander of the *Militia*) who bribed the Guards, she with *Porphyry* gave *S. Katherine* a visit in the Prison, and beheld her there shining with inestimable brightness, and upon discourse she converted them both to Christ.

Les. 6. After this the Emperour caused four Wheels to be prepared stuck with sharp Irons, (as we see in the Pictures of the *Catherine Wheel*) two of which were to turn one way, and the other two the contrary way, and so tear her flesh in pieces: but when she was brought forth thus to be punished, upon her prayer, an Angel descending from Heaven, broke the Wheels in pieces, and slew 4000 of the Heathens.

Les. 7. & 8. All which the *Queen* beholding, and desiring her Husband to take notice, how powerfull the God of the Christians was, He in great indignation to see her made a Christian, commanded her breasts to be torn off with Iron Hooks; which she, being heartened by *S. Katherine*, cheerfully underwent, and both *She* and *Porphyry* were beheaded.

Les. 9. Then when the Emperour found all means unsuccessful to move *Katherine*, he commanded her also to be beheaded; who coming to the place, and obtaining respite to make her prayers to God, she said thus. O Lord Jesu Christ, I desire of Thee, that all Christians, who in any tribulation seeking my Patronage, cry to Thee, that thou who art blessed forever, wouldst hear them. Then a Voice coming from Heaven, said, Thy Prayer is heard; and so her Head was struck off, on the 25 of November.

Immediately, in token of her pure Virginity, instead of Blood, Milk flowed from her Body upon the Earth abundantly. Her Body was carried by Angels, and placed on Mount *Sinai*, where many Miracles were wrought, upon the invocation of this Saint. For from her Grave a Fountain of Oil perpetually flows forth, with which the Bodies of infirm People being anointed, to their great joy they are restored to soundness.

[So far the Lessons]

This

This also is all told in several *Prosa's* of the *Roman Missal* forenamed, of which I'll onely set down one

COrdis oris digna laude
Catherina virgo gaude
Summæ confors gloriæ.

Gaude quod ad viam lucis
Excecatus tu reducis
Fumo Philosophiæ.

Gaude dulcis Catharina,
Spreto rege fit Regina.
Per te fide stabilis :

Mortem subit nec tristatur,
Et cum ipsa decollatur
Phorphyrius nobilis.

Non te terrent flammæ, rotæ,
Nec evellit à Christo te
Rex prece nec pretio.

Lac effudit pro cruore
Ægros sanat à languore
Olei profusio.

In supremo Sina montis
Tu sepulta, veri fontis
• Quo frueris poculo.

O Virgin Catherine rejoyce
Worthy all praise of heart
and voice,
Consort of glory high :
Thou didst to th^y way of light
revoke
Those that had lost their sight
through smoke
Of vain Philosophy.
By thee sweet Catherine, the
Queen
No ways regarding th^e Empe-
rours spleen
In Christian faith was stable:
Who bravely dy'd without al-
dread,
And Porphyry with her
head
To lose thou didst inable.
Neither Flames nor Wheels do
fright thee,
Nor the King from Christ in-
vite thee
Either by gifts or prayer.
Pure Milk from thee for blood
does spring ;
For oil that flows and health
does bring
The sick to thee repair.
Thou buried ly'st on Sina's
Mountain
There of all joys from the true
Fountain
Delicious draughts thou hast.

Ut nos potes <i>Christum</i> ores	To Christ for us less worthy
Et coronet nos minores	pray,
Hoc finito seculo.	That we may taste those joys,
	and may
Amen.	Be crown'd, when life is past.

NOTES.

ONE that reads this formal Story of a Saint, whose life is placed about the Year 300 after *Christ*, might well expect that some of the ancient Writers should have given us a fair account of a History so famous, and whose circumstances, if they were true, are highly remarkable. But alas! *Baronius* has spoiled all this expectation, where he complains that they were pretermitted by *Eusebius* *; and, which is worse, that her *Acts* were written largely by an uncertain Author, but less faithfully than was meet; and gravely adds, *Melius consulitur Ecclesiastica veritati*, &c. "They provide better for the truth of Ecclesiastical History, who pass over in silence things that are uncertain, than such as tell any lye, though never so specious and mixt with some truths: for the mind rests satisfied in those few truths, and by probable conjectures, leaning upon truth, can conceive and meditate, and contemplate the rest: But in the other case, the mind of the Reader being once offended with a lye (though but a little one) becomes doubtfull and wavering, and knows not where to fix a sure footing, but having once stumbled upon a lye, suspects even truths themselves.

Baron. ad an.
307. sec. 33.

* *Miror profecto, nec parum miror de hac tali ac tanta Virgine, in cujus laudes tota Catholica certat Ecclesia, nullam ab Eusebio Casariensi Episcopo, cum de illis temporibus agit, fieri mentionem. Crediderim id accidisse Diabolo procurrente, & tanti viri cognitiones aliorum flecente, dum Sanctissima Christi Martyris immortali gloria, titulisque sempiternis invideret.*

Baptist. Mantuan. in Prefatione ad lib. de S. Catharina.

A very observable *Memorandum* this is for Protestants, who may therefore the better be excused, having met so

M often

often in the lives of their Saints, not little but loud untruths, if they be very cautious what they assent to, (and much more when it comes to be a ground of their Prayers,) especially when the late Author of *Sure-footing*, has so horribly mis-carried in his Attempt to establish them by Tradition. I think this of *S. Catherine of Alexandria* is as remarkable an Instance as any, which may well be looked upon, from the beginning to the end, as a *Fiction*.

We need not go much farther than to their own *Cassander* to prove it; who shews, that the very Name of *Catherine* was not known to the *Latines* above 300 Years since at most; nor known to the *Greeks* (from whom the *Latines* derived the veneration of her) much sooner. *Eusebius*, that writ diligently the affairs of *Alexandria*, and lived about the same time that her Acts are recorded says nothing of her, nor *Nicophorus* who lived after that, nor any of the *Greek* or *Latin Ecclesiastical Historians*. All the *Martyrologies*, *Kalendaries*, *Ecclesiastical Offices* of any Antiquity are wholly silent in this matter. Even *Aldelm*, the Bishop of *Sarisbury*, in the Books he writ on set purpose in praise of the famous Virgins of both Sexes, has passed her over; which he could not have done; if her fame had either been so great as now, or her Name known: neither is she to be met with in *Saint Jerome's Kalendar*, or in *Bede's Martyrologie*.

Besides, the truth of History contradicts what is told of her; especially when she is said to be put to death by *Maxentius* at *Alexandria*, whereas he passed the time of his whole Reign, or Tyranny, at *Rome*. She is said to be a King's Daughter, whereas *Alexandria*, and all *Egypt*, from the time of *Augustus* his Victory at *Actium*, was reduced into a Province.

The story of her Father *Costus*, how he was born at *Constance*, a City of *Germany*, and warred under the King of *Alexandria*, and afterwards, when the King dyed, was chosen to be King in his room; that he was called *Costus*, because he came from *Constance*, which in the *German Tongue* is called

called *Cosnitz*; these (says he) are all so absurd, that they deserve no Confutation. See farther what *Cassander* adds concerning the deriving of her Name and worship to the *Larines*, out of a certain Book, *De ortu S. Catharina*; and that *S. Catherine* was first put into the *Martyrologie*, by Pope John the XXII. who lived about the Year 1316.

As for the pretences of *Baronius*, for the countenancing of her from *Eusebius*, and his *Acatharina* which he finds in the *Greek Menologies*, they have been all so shamefully baffled by our *Joh. Reinoldus*, and so poorly defended by (a) *Serarius*; that it had been wisely ordered a great deal, to have put her with *S. George* and *S. Christopher*, among the *Symbolical Saints*, (as *Reynolds* advised) for then indeed it would have run well. *S. Catherine* would then (as he says) have represented the Church, the Daughter of the King of Heaven, living in Earth, as in *Egypt*, opposed by the powerfull and wise Men of the World, but conquering them, though passing through many afflictions, and at length conveyed by Angels to Heaven after death.

Now let us farther observe, what work they have made since the *Council of Trent*, in Reforming the *Roman Breviary*, as to this Legend of *S. Katherine*; from whence we may better conjecture, how rarely *Popes* are wont to reform things amiss. In the *Breviary* of *Pius* the Vth. Printed at *Antwerp*, 1580. the old Prayer (*Deus qui dedisti leonem, &c.*) is still retained, and all the substance of the Legend, though not made so large; onely the name of King *Dionis* is left out, the Queen is now named *Faustina*, *Katherine's* prodigious Learning is determined to be at 18 Years of Age; one Wheel is said to be prepared for her torments instead of four; the 4000 slain by the Angel, the Milk and Oil flowing after her Death, and the Voice from Heaven, are left out: And as in other Lives, the Names of the Authors are set down usually at the beginning, out of which they are taken; so here is prefixed, *Eusebius*; lib. 7. c. 26.

Baron. ad Rom. Martyrol. Nov. 25.

* Reinold. l. 1. de Rom. Eccles. Idolola. c. 5.

(a) Serar. in Litanent. 2.

That which has been done since that time by succeeding *Popes*, is this; That in the present *Breviaries*, the quotation of *Ensebius*, which was both false, and nothing to the purpose, is omitted; (which, by the way, I observe is now generally practised in most of the Lives of the Saints; the Authours are not quoted out of which they are taken, and has this cunning in it, that now the falsities cannot so easily be discovered) now also after the diligence and observations of *Baronius* upon the *Martyrologie*, in every place, instead of *Maxentius*, is put, the Emperour *Maximinus*; the Name of *Faustina* is omitted; the number of Philosophers not determined to be 50 as before; but instead of it is put many *Philosophers*: and yet all the circumstances of the story, as it is in the old *Breviary*, have the same Authority of Tradition and long usage in the Church; which, in the judgement of Mr. *Sergeant*, and his Brethren of the Scientific way, is a hundred times more infallible than any *Pope*. And for my part, I look upon the Milk and Oil as the most precious part of the story; nor can I altogether excuse the *Pope* from rashness in taking away three of the Wheels, for who knows what mystery may be in them? However, this good use may be made of these two great Examples, the *Pope* and *Baronius*, to believe as much of any Legend as every Man thinks fit.

Now though these alterations signifie not much, yet in one particular, these *Popes* may shame Mr. *Cressy*, if he be capable of it; viz. In their leaving out the miraculous attestation of her Chastity, the Milk when her Head was cut off streaming from her Body instead of Blood.

If Mr. *Cr.* had been of the Council, he would by all means, I dare say, have consented to this omission: for he has, in his Church-History, commended some for living like *Virgins*; and others for preserving even their Virginity, in a state of Marriage. "Thus *Ethelfleda*, he says, was of such

Ch. Hist. l. 30. "chastity, that even in Marriage she lived as a
cap. 8. "single Woman, abstaining from the use of it
"For having at the beginning of her Marriage

age, had experience of the pains and incommodities of Child-bearing, she ever after abstained from her Husband's embraces, protesting that it was unbecoming the Daughter of a King, to admit a sensual pleasure, attended not long after with so great incommodities. And again, *Erbelfleda* for the space of 40 Years after the Birth of *Alwina* her onely Child, always refused the embraces of her Husband. *Ibid. cap. 14.*

Such another story *Surius* affords us, concerning *S. Mariona* of *Perga*, who after her Marriage, and the having had one onely Child, resolved, for her greater freedom in serving God, to forsake her Husband; being encouraged to it by this Vision; A certain Man seemed to run after her, and she to fly away from him, and hardly escaped, being saved by certain *Monks*: which she interpreted in this sense, that she must take upon her the habit of a *Monk*, to escape her Husband: This she did by feigning her self to be an *Eunuch*, and changing her Name to *Babylas*: She had like to have been discovered by a *Monk*, who observed her Ears to have been boared through, where Jewels had heretofore hung. But the holy Abbot *Bassianus* had it revealed to him by a Vision, that she was a Woman in Man's habit, and charged her with it: he proposed also a hard Question to her, how she could satisfie her self, to have offered her mouth securely, to receive the *salutation of peace from the *Friers*. Her Answer was, that she looked upon those to whom she offered her self, to be as incapable of any bad impressions as the Angels. (And, I suppose, if one of them had embraced her, she would have interpreted it according to the Gloss, that the *Frier* did this, hereby to (a) give her his Be-

Surius Tom. 6. ad Nov. 8. ex Metaphrasie.

* This refers to the custome of giving the kiss of peace mutually; which *Polydore Virgil* explains, *De inventor. rerum, lib. 5. cap. 11. Finito canone, dicitur pax Domini; hic osculum pacis datur inter sacerdotes mutuo, quod Innocentii primi inventum est.*

(a) Si ergo Clericus amplectitur mulierem, interpretabitur quod causa benedicendi eam hoc faciat. *Causa 11. qu. 3. cap. Absit. in glossa.*

nediction.) And against the Objection, why she did not in prosecution of her design go into a *Nunnery* rather among Women, she defended her self by a Vision, and that in this Habit she might the better be concealed from her Husband; and so she still remained there. I'll add but one passage more, to shew how finely they make these foolish persuasions, about Religion, work. When *S. Matrona's* Husband after this pursued her, having learnt how she had concealed her self; she fled again from him, and hid her self in an Idol's Temple at *Beritus*, chusing rather to fall among Devils, or wild Beasts, than to be taken by her Husband; and an excellent Reason is given of it. For if *they* should light upon her, they would only hurt her Body; But if *her Husband* should take her, he would be more pernicious to her than Devils, or wild Beasts, as one that could hurt her Soul * together with her Body, drawing her again to the World, and challenging her for his Wife.

* *Ut qui possit cum corpore animam ledere, eam rursus trahens ad mundum, & tanquam suam uxorem vendicans. Ibid.*

But a more famous Instance of this abstinence, countenanced even by Miracles, is given us by Mr. Cr. in *Ethiopia Lib. 16. c. 4.* (or Saint *Audrey*) who in obedience to her Parents consented to marry Prince *Tombers*, though she before had fixed all her affections on *Christ* alone, and her desire was to confine her self to a Cloister. And now her next design (and a worthy one it was) is to obtain of her Husband a permission to preserve the integrity of her Body; and to that end spared no Prayers nor Praises of Virginal Purity; and her Husband admiring her Angelical Chastity, he gave her hope of a compliance with her desires: But not long after, reason being overcome with the violence of (a) corrupt nature, he yielded to his own desires, and required of her that right which the Laws of Marriage allowed him. [And which, if *S. Paul's* discourse

(a) An excellent comment this is, upon *πῦρ ὁ κατα-
καίρει τὸ σὰρκα, καὶ τὸ αἷμα καὶ τὰ
μυῖα*. Heb. 13. 4.

be not foolish with these men, she could not, without injustice, deny him, 1 Cor. 7. Where speaking of the *ορελαιο-
ματι εννοια*, says he, *αποδοτω ομοιωσ και η γυνη το ανδρι*. η γυνη
τω ιδιω *σωματι* εν *εξουσιαι*, *αλλ' ο ανηρ* — *μη αποσπαιρετε
αλληλους, ει μη π αν εν συμφωνια προς καρην*, &c.] But when
he came to extort her consent to his impatient desires (now
οις απο μηχανης, to *save the Virgin*) God prevented him,
for he found the holy Virgin encompassed with a wonderfull
Light, and a Celestial Flame, which dazeled his Eyes, and
consumed the Fire of Lust burning in his bosom; and so he
continued for *Seven* or *Eight* Years without touching her,
till he dyed. And now, as if all this were too little to ce-
lebrate the fame of this Virgin, Mr. Cr. brings a second
Scene of her upon the Stage.

For, after Prince *Tombert's* death, *Egfrid* the Heir of the
Northumbrian Kingdom, invited by the fame of her sancti-
ty and perfections, [*and if this, that has been related, was
part of her holy fame, it was indeed a great temptation to court
her for a Wife*] demanded her in Marriage, and by the
pressing importunity of her Parents, and the Nobles of the
East-angles, her resistance was conquered: so that once more
for the common good, [*and you may well imagine what
great good to the publick was to be expected from her mar-
riage*] she was compelled to submit herself to a new fer-
vitude. And now she uses her former Arts with this Prince
Egfrid also, that there might be a conjunction of minds one-
ly with a separation of Bodies; and so successfull they were
that they lived together *Twelve* Years without any preju-
dice of *S. Esheldred's* Virginity, and conversed together, as
if they had been divested of their Bodies. After which,
all attempts proving in vain to change his Wife's purpose,
he gave her Liberty to enter into a *Monastery*: But after-
wards, repenting of his Indulgence, he came by force to take
her out thence: who, upon notice of it, fled with two Vir-
gins up a high Hill, whither he pursued her: but Almighty
God, to preserve his Servants, had encompassed the Hill
with deep Waters from the Sea, which the King could not

pass; and there Tradition informs us, that they were sustained by God *Seven Days* on the Mountain, without any corporal food; and travelling from thence, on a Night, laying her self down in a commodious shade to sleep; she found

* Let Mr. Cr. remember S. Patrick's Staff, and tell me, whether that story be not as credible as this.

when she awaked, that her * Staff, which she had fastned in the ground at her head, had taken Root, and began to

flourish with Leaves, and in succeeding times it became a very large and tall Tree, and continues to this day (says the *Hist. Eliensf.*) called *Etheldred-flow*, or *Etheldred's* rest. When she was dead, (says *Bede*) the flesh of this Saint, a long (a)

(a) *The Roman Martyrologie, Jun. 23. says, the body of Ediltrudis (so she is there called) was found uncorrupt undecim post annis: The Breviary of Sarum says, Sexdecim annis.*

time after she was buried, could not be corrupted; which was a sign (says he) that whilst she was alive, she remained uncorrupted by humane touches. But what is this number of Years to the Body of such a Virgin? Mr. *Cressy* has found Vouchers, that almost 500 Years

after this, (in the Year 1106, and her Life is placed in the Year 660.) She and her Sister *Wishburga*, being both taken up to be buried more magnificently, the Miracle of her incorruption was publickly manifested. And

Ch. Hist. l. 16. cap. 6.

concerning *Wishburga*, *Capgrave* comes in with his Spring of pure Water (which he scarce ever

fails to tell us of) that issued from the place where she had been first buried, and cured many Diseases. And for a farewell, *Capgrave* adds, That one of the *Monks* adventuring to touch her Body, a lively blush coloured her Cheeks, as if she still had breath in her: To which Mr. Cr. subjoins in a different Character. *Her dead body expressing the same shamefacedness, which her self would have done when alive.* And indeed I can almost believe that the dead Body of this Virgin might blush as soon as the tellers of this story. Mr. Cr. is too old now, to have any of this Colour in his Face; and the other *Miracle-monger*, I believe, never had so much grace

grace in all his life, as to feel the very *motus primo-primos* to any such thing. However I have done my part to make Mr Cr. ashamed, by showing him the Example of several Popes, who all have consented to blot out the foolish story of S. Katherine's Milk, and if they had been so good natur'd, might have done the same to the translation of her Body from Mount Sinai, and the rest; for all depends upon their pleasure, and Antiquity countenances one no more than the other. They were ashamed of the unlikely change of bloud into milk, though it was to attest the snow-white chastity of a Virgin (*in signum nivei pudoris*, was the phrase in the old Breviary.) But here we must be engaged to believe, I know not how many miracles one after another, while she was alive, and when she was dead, onely to testifie to the World, that S. Audrey was true to a wicked and superstitious resolution, against the sense, not of the sensual (as he phrases it) but of all sober Man-kind, and against the Faith and Covenants of Marriage, though no less with him than a Sacrament. I would ask him, if either of her Husbands should have taken that Counsel, which they falsely Father upon Luther, *Si non vult uxor, veniat ancilla*: or when Egfrid upon her going into the Monastery, took (as Mr. Cr. says *Ermenburga* to Wife, whether the guilt of such supposed Fornication, or of this Adultery, did not in great measure lye at her Door", for withholding the de-

To the present sensual Age, this may seem incredible, Cret. ubi supra.

* The Epistle of S. Jerome (or Paulinus) speaks home to this purpose. Epist. 14. ad. Celantiam. Reperio te miro fidei ardore succensam, aliquot jam ante annos continentiam & proposuisse, & reliquum vitæ tuæ tempus pudicitia consecraste. Magni hoc animi signum & perfectæ virtutis indicium est, renunciare subito expertæ voluptati, fugere notas carnis illecebras, & calentes adhuc ætatis flammæ, fidei amore restringere. Sed illud quoque simul didici, quod me non mediocriter angit ac stimulat, te videlicet tantum hoc bonum, absque consensu & pacti viri servare cœpisse; cùm hoc Apostolica omnino interdicitur Auctoritas, quæ in hac duntaxat causa, non modo uxorem viro, sed etiam virum uxoris subjecit potestati. Uxor inquit sui corporis potestatem, &c. Tu vero quasi oblita fuderis nuptialis pactique hujus ac juris immemor, inconsulto viro vovisti domino Castitatem. Sed periculosè promittitur quod adhuc in alierius potestate est. Ei nescio quam sit grata donatio, si unus offerat rem duorum. Multa jam per hujusmodi ignorantiam & audivimus & vidimus scissa conjugia, quodque recordari

recordari piget, occasione castitatis adulterium perpetratum. Nam dum una pars se etiam à licitis abstinere, altera ad illicita delapsa est. Et nec in tali causa, quis magis accusari, quis amplius culpari debeat, utrum ille qui repulsus à conjugē fornicatur, an illa quæ repellendo à se virum eum fornicatorem quodammodo objicit.

debitum conjugale, notwithstanding all her superstitious veneration of Virginity? and whether she did not better defer to be served as that Man was, who for leaving his Wife

Bed, and withholding this *debitum*, though it was onely in the time of *Lent*, yet was severely chid for it by S. Henry the Hermit, and as

punishment of his presumption, found himself one Night when he awaked, laid naked in a stinking Stable, under the Horses feet? The truth is, I wonder, that when so many Miracles are pretended to save her Virginity, that no body, to free her from this blame, would coin one such wonder for her Husband, as they report concerning S. Thomas of

Rom. Breviar.
7 Martii. lec. 4.

quin; who in his youth praying with bended Knees before the sign of the Cross, and there falling asleep, he seemed in his sleep to feel his Loins fast bound by *Angels* *, from which time forward

* We are told in the Life of S. Severus, that he had a Wife, before he was Bishop, but after that, he did not use her, but she was turned into a Sign because of that thundering command of our Saviour, Sint vestri Lumbi percincti. Bolland. 1 Febr. in vit. Severi. p. 85.

Omni libidinis sensu caruit, He never had any lustfull inclinations more; or such a one as they tell of Father Elias, who being vexed with fleshly temptations, upon his fasting and prayer, three Angels appeared to him in a Dream, one held his Hands, another held his Feet, and the third seemed with

Daurontii Flores Exemplor. Tom. 2. pag. 214.
Capgrave. fol. 38.

a Razor to geld him, and from that time, *Nec pristina tentationis scintilla sensu*, He never felt any spark of the old temptation: but the case was quite otherwife (as you heard) with Egfrid.

Let the Roman Church therefore praise such examples of

the Saints, as that of *Alexius*; who the first Night of his Marriage, for his singular love to Christ, left his Spouse untoucht, and undertook a Pilgrimage to visit the famous Churches of the World. Let Mr.

Rom. Brev. 17. Julii Les. 3. Alexius propter eximium Jesu Christi amorem, primâ nocte nuptiarum, relinquens intactam sponfam, &c.

Cr. boast as much as he pleases, of the Examples of Princes, that have vowed abstinence after Marriage. Let him vent his Gall against the Reformation, as indulging the Flesh (who I am sure in their Principles allow no more in this particular, than the Scriptures do, nor condemn any thing which that does not) I shall not at all stick to assert, that it is a true Reformation of foolish and impious Opinions in the Church of God, to forbid living in such hatred of the Flesh (*I use his own phrase*) as this Virgin in her circumstances unlawfully practised, and he as foolishly applauds. It may be he is much taken with that, which Pope *Siricius* urged upon the Clergy, as worthy, chaste and honest, that the Priests and Levites should not company with their Wives, because of their daily necessary employment in Divine Ministrations; and because that *they that are in the Flesh, cannot please God, but ye (says he) are not now in the Flesh, but in the Spirit.* Indeed an admirable application of Scripture, and worthy of a Pope! which may be matched with a sutable story of the *Monks* inventing, how a married Priest, having Bedded with his Wife over Night, the next day when he came to receive the *Sacred Mysteries*, he saw the Particle of the Body of Christ, which he had put in the Cup, changed into a horrid form, of the colour of Pitch rather than of Bread and Wine, and the tast as bitter as Gall, which made him confess his fault to the Bishop, and resolve to live more chaste and religiously afterward: (that is, I suppose, to forsake his Wife, and fornicate.) For the course which they tell us, *S. Lewis* took before he companied with his *Queen*, to pray
three

Ch. Hist. l. 10. c. 1.

Epist. 3. inter Concil. Labbe. Tom. 2. p. 1029.

Capgrave vit. S. Cuthbert. f. 76.

Martyrol. Francisc. ad 23 Aug. p. 367.

three Days and three Nights together; even this would not have sufficed, to sanctifie the Marriage-Bed to a Priest. As for Mr. Cressy's flurt against *Luther's* Marriage, (at the end

*Cb. Hist. l. 10.
c. 1. in fine.*

of the Chapter) it onely tempts me to question, whether possibly he may not be of *Cardinal Campegius* his mind, who, as *Sleidan* * in-

* *Sleidan. Comment. lib. 4.
Quod sacerdotes fiant mariti,
multo esse gravius peccatum,
quàm si plurimas domi mere-
trices alant, &c.*

forms us, declared that it was a greater sin for Priests to marry, than to keep many Whores. But as sensual as he would insinuate the Reformation to be, I would fain have him tell us of any one in it, that ever

appeared to justifie that which *Johannes à Casa*, the Pope's Legat and Archbishop of *Beneventum*, did; (and one who gloried too, no doubt, that he was never married, as *Luther* was) who wrote a Book in defence of that sin, for

*Sleidan Comment.
lib. 21. pag. 652.*

which God destroyed *Sodom*. Let him shew among us any such Legal exemption for the encouraging of Fornication, as that in their

*Decreti distinct. 34. ca. 4. Is qui non
habet uxorem; & pro uxore concubinam ha-
bet, à communione non repellatur.*

Canon Law. He that has no wife, but a Concubine instead of a Wife, let him not be driven from

the Communion. Let him show any such impure Doctrine among us, as that Gloss on the Canon Law. She is a Whore,

*Decreti distinct. 34. ca. 16. Vidua est:
where the Gloss says. Meretrix est, qua
admisit plures, quàm viginti tria hominum
millia.*

that has had to do with more than Three and Twenty Thousand Men.

I desire Mr. Cr. also, to parallel in the impure Reformation, the story that is related by *Matthew Paris*; how when Pope *Innocent IV.* was taking his leave of *Lyons* in France, *Cardinal Hugo* made a farewell Sermon; wherein, after he had saluted the Town in the Name of the Pope and his whole Court, he added

*Matth. Paris ad an. 1251. p. 819. Amici,
magnam fecimus, postquam in hanc urbem
venimus, utilitatem & eleemosynam; quando
enim primum huc venimus, tria vel quatuor*

this Speech. "Friends, "we have brought "much profit, and done

" an

“an act of great Cha-
 “rity to this City; for
 “when we first came
 “hither, we found three

*prostibula invenimus; sed nunc recedentes,
 unum solum relinquimus, verum ipsum duras
 continuatim, ab Orientali porta civitatis, us-
 que ad Occidentalem.*

“or four Whore-houses; but now, at our departure, we
 “leave onely one; but that one extends it self all along
 “from the Eastern to the Western Gate of the City.

Luther is a carnal Man for marrying a Wife; but here
 are your spiritual Men, the Pope and his Attendants; who
 by this Cardinal's confession in a publick Sermon, had de-
 bauched a whole City, and turned it into Stews; and yet,
 I doubt not, but after all this, modest Mr. Cressy will wipe
 his mouth, and in his next Book, rail against the carnal Pro-
 testants, with as good a grace as ever. If any one suspect
 this Sermon of the Cardinal's at Lyons, as a light Frolique,
 or expressing onely the corrupt practices of that Church at
 that time; he may do well to consult the Decretals *, and
 there he will find but a few Years before, an Epistle of Pope

* Decretal. Gregor. l. 1. Tit. 20. ca. 6. *Sanè postulasti per sedem Apostoli-
 cam edoceri, si Presbyteri, plures concubinas habentes, bigami censeamur; ad
 quod duximus respondendum, quod cum irregularitatem non incurrerint Bigamia,
 cum eis tanquam simplici fornicatione notatis, quoad executionem sacerdotalis
 officii poteris dispensare.*

Innocent III. to an Arch-Bishop of Lyons, and his Legate,
 where he may be satisfied, that the Opinion also of that
 Church, was more favourable to the Whoredom than to
 the Marriage of Clergy-men. “Thou desirest to be in-
 “structed, whether Priests keeping many Concubines, are
 “to be reckoned among the Bigames; [i.e. those that had been
 twice married, who were thereupon incapable of Orders:]
 “to which we have thought fit to answer, that since these
 “have not incurred the irregularity of Bigamy, thou mayst
 “dispense with them, as to the exercise of the Priestly Of-
 “fice, as with those that are noted onely with the crime of
 “simple fornication. Where you see that second Marriage
 of Priests, is by this Pope accounted a more heinous crime
 than the having many Whores. Nay even a Adultery, as
 well

well as *Fornication*, passed among them for lesser sins, as appears by the *Decretal*, where we find that *Pope Alexander III.* orders, that Clergy-men that were convicted of a crime before a Secular

Judge, are not thereupon to be condemned by the *Bishop*, but must be again convicted before him, and punished by him (without sending him back to the secular Judge) or deposed, unless he dispense with him; and then he adds, *De adulteriis verò & aliis criminibus quæ sunt minora, potest Episcopus cum clericis post peractam pœnitentiam dispensare. i. v.*

"But for Adulteries and other Crimes which are lesser, the Bishop may dispense with Clergy-men, after they have undergone their Penance. The story of Cardinal *John Cromensis* is sufficiently known from our Historians; who came into *England* in *Henry the First's* time, to divorce the Clergy from their Wives, and made a *Canon* in a Council at *London*, that Clergy-men should have no society with their Wives or Concubines, or any other Women, save those that could not be suspected; but after he had made a fierce declamation, to this purpose, in the Synod; the very Night following, the Cardinal was found in Bed with a Whore. *Baronius* indeed would fain deny this story, by supposing that *Roger Hoveden* and *Matth. Westmonaster.* had it from *Hen. Huntingdon*, the first Writer of it, and *Baron. ad an. 1125. p. 164.* that he was a favourer of the married Clergy.

And, what then? perhaps one reason why he was so, was by seeing the baseness and wickedness of the contrary Zealots. But *Matth. Paris* has told the same thing of him, and says, that *Res notissima negari non potuit: i. e. It was so known a thing, it could not be denied;* and after so many witnesses that assert it, I think the best way to have brought him off, would have been, to have told us that he

Colganus de S. Colmano. 3 Febr. p. 246. tried *S. Colman's Girdle*, and it met about him exactly; whose virtue is known to be such, that he that preserves his Virginity, though he be never so corpulent, it will upon

upon tryal compass his body; but he that has violated his Chastity, though he be never so slender and lean, can never gird himself with it. I shall onely add this, that the *Romish Writers*; do not upon argument want a convenient confidence, but in this Controversie about Marriage and Virginity, they are *impudent* even to admiration.

I Might also here subjoyn another of their Saints, who is placed in the *Roman Kalendar*, upon the 13 of *August*; to wit, *Hippolytus*, (the *Souldier*, not the *Presbyter*) who may well be ranked among the Fabulous ones. The Legend concerning his suffering under *Decius* the Emperour, who condemned him to be tyed to wild Horses, and so drawn to death, seems to be taken from the Fables of the Poets, concerning *Hippolytus* * (one of the same name) the Son of *Theseus*, who lost his Life in the same manner. The Acts of *S. Laurence*, out of which his story is taken, by the confession

* *Vid. Euripid. in Phœdra, Senec. in Hippolyto. Ovid Metamorph. l. 13. & Pastor. l. 2. & Pastor. l. 5.*

*Hippolyte infelix, velles coluisse Dionen,
Cum consternatū diriperet equis.*

of *Baronius* (a) contain in them many (a) *Baron. ad Roman. Martyrolog. 10. August.* things *Apocryphal*, and contrary to truth. In the *Old Breviaries*, the Lessons make *Decius* the Emperour, after the death of *S. Laurence*, to hear his cause as a Judge, and to deliver him to *Valerian* the Prefect, to inflict the aforesaid punishment on him; whereas *S. Laurence* himself suffered under *Valerian*, seven or eight Years after *Decius* his death, as *Baronius*, in the forenamed place, confesses. The inquisitive Reader may more fully satisfy himself, by consulting herein *Joh. Reynolds de Rom. Eccles. Idolat. l. 1. cap. 5. sec. 23.* to whom I refer him, without adding any more about him, onely this; that though his Body might have been torn into *Forty* pieces while he was dragged along with the wild Horses; yet we are told by *Surinus*, that *Colen* has got

got the Body of *Hippolytus*, (and I do not read that it wants there any one part) and it lies in the Church of *S. Ursula*: a very convenient place, where it is joyned to very sutable company; and where, if it had been as much for their interest, we might have met with the Body of the Son of *Thomas* also.

AND now after I have given this account of so many of their Fabulous Saints, and the many Fabulous reasons of worshipping the true ones; I cannot but give them joy, before I part with this Subject, of that mighty comfort and satisfaction, which such Divotions are able to afford them, and of the vast advantages they have of *us* in this regard.

Oh how joyfull, and how becoming the Devotions of Christians it is, to sing a *Hymn* in praise of a Virgins beard; and to celebrate the fame of a man, that walked *two Miles* with his Head off? How pleasingly, in a devout fancy, does the Saviour of the World, sit mounted upon the back of a tall Gyant, while he carries him safely over a dangerous River? And who can entertain a doubt against the Resurrection, who contemplates in his mind the *seven Sleepers* in their Cave, taking a comfortable nap of above three hundred Years long, and then waking as young and fresh, as when they lay down; and thinking, that onely one common Night of time had passed over their Heads? What man dares open his mouth to plead for Idolatry, after *Longinus* his glorious confutation of it? ----- *Who then without all doubt,*

See 2d. Lesson
of Longinus.

Spake to good purpose, when his tongue was out.

Alas! what would have become of our Christianity, if these *Traditions* and *Revelations* did not back and support it? How dully would Religion have been conducted, as the Courtships of those Lovers are, that eat and drink as other Men do, which now by virtue of these *Spiritual Romances*, may live almost in perpetual rapture and ecstasie; be maintained I know not how long,

by

by a sweet glance from one of these Saints in a Vision; be carried almost up to Heaven, by a sight of one of the *Feathers* that fell out of the Wing of *Michael the Arch-angel*, and kiss it with a greater transport, than ever Romantick Lover did the fallen Glove of his *Mistress*? need no other Physick in sickness, though one lay gasping, as if he was taking his last breath, save onely that of *S. Gilbert* *, a little breast-milk from the fair Pap of the Blessed Virgin; and one that is troubled with imaginations of being deserted by *Jesus*, may with that wise Nun seek him up and down the House, and find him in a hole of the Wall; or as another, weeping sadly in a like distress, having lost her wooden Crucifix, heard *Christ's* voice, saying to her, Weep not, Daughter, for I lye in a Bag under thy Bed-straw; and no Body without such a voice, would have lookt for him there. We poor Protestants thought we were well provided for by the mercy of God, after we had offended him by our sins, when we heard how pleasing to God the Sacrifice of his dear Son was when he dyed upon the Cross, and that we should have this compassionate Saviour to be our Judge. But alas! these men have discovered another spring of comfort and way of pardon, that we never thought of, nor God ever told the former World of, till these blessed Revelations came in vogue. We hear now of a *Queen* as well as of a *King* of Heaven, and of a *Mother* as well as a *Father* of mercy; and what may we not now expect from this *Patroness*? If Prayers to *Christ* himself be not speedily answered, here is a new course may be taken, even that which the tempted *Monk* took, who said to him;

* *S. Gilbert on a time was near dead of the Quency, and when his throat was so great, that he might not take breath, our Lady carriè to him and said, Gilbert my Servant, it were evil do, that thy throat should suffer penance, that hath so often times gladdened me with joys; and anon she took her faire pappe, and milked on his throat. and went her way, and anon therewith he was whole, and thanked our Lady ever after.*

Festivale, f. 95.

Cæsarius in Dialog. distinct. 6. cap. 31, 32.

Cæsar. Dialog. di-
stinct. 6. c. 30.

" Truly Lord, if thou dost not deliver me from
" this temptation, I'll complain of thee to thy

" Mother: This we should judge to be intolerable pride and sawciness; but, says the Relator, " Our Lord, the Teacher of humility, and Lover of simplicity, " as if he feared to be accused before his Mother, prevented " his complaint, by mitigating his temptation. The name of a Judge, *that* carries terror in the face of it; but oh! the sweetness of these Mothers breasts. Is it not pity, that

* In Amphitheatro honoris.

any should call that Blasphemy, which *Caroleus Scribanus* *, being heated not so much with Poetick rapture as with Devotion to the Bl

Virgin, sang in her praises, in the words that follow, though they seem indeed to prefer her before our Saviour?

Hæreo lac inter meditando,
intèrque cruorem,
Inter delicias uberis & lateris.

Et dico, si fortè oculos super ubera tendo,

Diva parens mammæ gaudia posco tuæ.

Sed dico, si deinde oculos in vulnera verto,

O Jesu, lateris Gaudia malo tui.

Rem scio, prensabo, si fas erit, ubera dextrâ,

Lævâ prensabo vulnera, si dabitur.

IN doubtfull thought whether to chuse,
The Virgin's Milk, or Saviour's Blood,

Upon the sweets of both I muse,
And both do seem delicious food.

If to her Sacred Breasts I guide

Mine Eyes, those sweets I longing crave;

But if to Jesus wounded side I look, those joys I'd rather have.

I'll doubt no more; with my right hand

The Virgin's breasts I'll gently press,

My left (without a countermand)

To Jesus wounds shall devote less.

Lac matris miscere volo cum *I'll mix the Mother's Milk*
 sanguine Nati, *with the Son's Blood,*
 Non possum Antidoto nobi- *No other Antidote is half so*
 liore frui, &c. *good.*

There is also another advantage, which they of the Church of Rome clearly have of us; that, as they have ordered the matter, their way of Devotion, may be as well exercised, and as comfortably, when a Man is asleep as when he is awake; nay, what if I say better, and more to a Man's content? For there is a certain scurvy troublesome thing called *Reason*, which is wont uncivilly at other times to disturb the pleasing Visitations of those *Imaginary and Chimerical Saints*, and to blaspheme the raised and rapturous fancies of the *true ones*: but in Dreams of the Night, when reason is laid asleep, then is the season to entertain sweet communion with them. And now the Soul may take an easie flight, and advance as high as the Mountain, to whose top *S. Katherine* was conveighed by Angels: That grace which before was as hard to be discerned as an invisible Hair, may now as plainly be perceived as the downy * Beard that covered so gracefully the Lip and Chin of *S. Wilgefortis*. And those cross-grain'd and knotty Vices, that had before blunted the edge of all the keenest Sermons of Religion, may in one Night, without feeling any pain at all, be quickly hewn down and destroyed by the powerfull Arme and Axe of the Blessed Carpenter *Joseph*. It was no doubt, at one of these happy seasons of Revelation, "That the Woman that was defouled in Lechery (to give you the words of the *Festivale*) after fell into despair, thinking *Festiv. fol. 69.*
 "of *Christ's* doom, and the horrible pains of
 "Hell; but she bethought her, how that Children, be they
 "never so wroth, and shew never so great vengeance, how
 "lightly they will cease and forgive; wherefore this Wo-

* I hope the Catholick Reader will pardon me, if I am mistaken in the description of her beard, having never consulted their best Books about her, I mean her Pictures, wherein, possibly, she may be represented with great Whiskers.

"man cryed to *Christ*, praying him for *his Childhood* to
 "have mercy upon her, and anon she heard a voice on high
 "in the Air, which said, Thy Trespas is forgiven Thee.
 And I would fain know, what Protestant ever had the wit,
 to make use of so melting a Topick, to move the great God
 to forgiveness? Alas! how weak and feeble would *our* Mo-
 ral Arguments be, to prevail with a sinner inflamed with
 unchast desires, to slight that temptation which offers them
 present satisfaction? but in this Church we hear of a *lasci-*

Casarius Dialog. dist.
7. cap. 33. & Genoni
Chronicon, p. 214.

vious Nun, going upon such an appointed
 meeting out of her *Convent*, that was
 stopt at every Door she tryed to go out
 at, by a *Crucifix* that opposed her pas-
 sage; who thereupon falling down before the Image of the
 Bl. Virgin, to beg her pardon, the Image struck her a good
 Box on the Ear, saying, *Whither, fool, would you go? Go*
you into your lodging: and the effect was quick and power-
 full; she was preserved from the sin, and never tempted
 any more: Here is sudden dispatch; One Box o'th' Ear,
 doing that which a long course of Prayer and Fasting and
 Mortification, perhaps, would scarce have effected. Nei-
 ther does this compassionate Lady always deal with so much
 severity, or testifie so much displeasure, as this Example
 seems to express. Sometimes she has sweetly courted sin-
 ners, and done the same in a more *loving way*. That Man

Cæsar. ibid.
cap. 32.

found it so, who having very bad inclinations to-
 wards his Master's Wife; the Bl. Virgin appear-
 ed to him, as he was going on Horseback from
 a Church, where he had been paying her some Devotions;
 she laid hold on his Bridle, and asked him, whether he li-
 ked her Countenance? he answered that he never saw any
 one fairer: Then replied she, would it suffice thee, if thou
 couldest have me for thy Wife? Any King, quoth he, might
 be judged happy in so fair a Consort. The Bl. Virgin made
 Answer; then I will be thy Wife, come near and kiss me:
 And she compelled him, and said: This is an earnest of our
 Nuptials, which shall be consummated such a Day in the pre-
 sence

sence of my Son : by which expression he knew that she was the Mother of our Lord ; and from that Hour he was perfectly delivered from the aforesaid temptation. Here is a comfortable way, by a chaste Kisse of the Bl. Virgin, to be rid for ever of unchaste thoughts.

This gives me also farther occasion, to congratulate those great sinners, who finding no comfort in our sullen way, where, after Men have sinned, serious thoughts and hearty sorrow, and unfeigned repentance are indispensably required, before we can promise them the forgiveness of their sins, have fled into the bosome of Holy Church. Those Men had a blessed time of it, you'll say, who once found it as easie to be made good, as to drink ; as those Souldiers did, who upon drinking *S. Bernard's Ale*, which he called the *Potion of Souls*, were immediately converted ; such powerfull Liquor, I think, the Church does not now pretend to have ; but however, if it be now as kind and good natur'd as heretofore, the same Revelations that have created Saints out of nothing, may also bid fair to make such sinners happy after Death, whose good actions were next doot to nothing while they lived. For are not these three (to name no more) comfortable stories, that heretofore were preached to the People ?

*Vide S. Bernardi,
(inter ejus opera)
lib. 1. cap. 11.*

" A Woman of evil living dyed, who had never
" done a good deed in her Life, but onely found
" a Candle to burn before our Lady : when she
" was dead, *Fiends* came to her, and took her Soul ; and
" when they were going, there came *two* Angels and rebuked
" the *Fiends*, why they were so bold to take the Soul with-
" out doom ; then said they, there needeth none, she did ne-
" ver a good deed. Then said they, take and bring the Soul
" before our Lady, and so they did. But when it was found
" that she did never a good deed, she must needs go to Hell ;
" Then said our Lady, she found a Candle brennyng before
" me, and was ever her will while she lived, and therefore I
" will be kind to her, as she was to me, and bad an Angel

*Festivale,
fol. 81.*

“ take a great Serge (*Torch*) and light it, and set it before
 “ her in Hell; and our Lady charged and commanded, that
 “ there should no Fiend come there-nye, but let it stand
 “ brennyng for evermore, to comfort all that been in Hell :
 “ Then said the Fiends, they had lever leve the Soul, than
 “ doe so : Then bad our Lady take the Soul, and bear it to
 “ the Body again, and so they did : and when she was alive,
 “ she bethought her on her streight doom there as she was,
 “ and went and shrove her to a Priest, and lived long after,
 “ and she amended her life, and was ever after a good Wo-
 “ man, and an holy.

Neither is this second, any whit short of the former,
 which the same Book gives us. “ A wicked
Festiv. fol. 131.

“ Emperour dying, a Legion of Fiends went
 “ to fetch his Soul, and coming by a Hermits Cell, made a
 “ great noise ; who opening a Window, asked one of them
 “ that came behind, in the name of God, what they were :
 “ He said, Fiends that were sent to the Emperour that was
 “ dead, to look if they might have him for their reward :
 “ Then the Hermit commanded him to come again to him,
 “ to know how he sped ; and he did so ; and said, his sins
 “ were laid in the Balance, and he was nigh overcomen ; then
 “ came the brennyng Deken Laurence, and laid a great Pot
 “ in the Balance, and it drew up all together : This Pot was
 “ a great Chalice, that the Emperour made to worship Saint
 “ Laurence withall. [The Reader may see a story just like
 this, of one good work of a Priest, laid in the Balance a-

gainst a Multitude of his Sins, and weighing
 them all down, in the Life of S. Henry the
Capgr. fol. 78. Hermit, in *Capgrave.*] Is not that also very comfortable,
 which the same pious Book in another place gives us ?

Festival. fol. 92. “ S. Brandon, as he sailed on the Sea, saw
 “ Judas sit upon a Stone, and a Cloth han-
 “ ging before him that lay in the Water, and often bette him
 “ in the face, and he asked him in God's Name what he was.
 “ He answered, I am Judas, God's Traytor, that have this
 “ place of God's great grace and courtesie ; for it refresh-

“ eth

"eth me of the great heat I suffer within me, and for no merit that ever I did deserve. Then said *S. Brandon*, "why hast thou that Stone under thee, and wherefore doth that beat thee on the face? Then said he, I laid this Stone in an High-way, whereas the common People should go, and they were eased thereby, and this is the cause that I am eased thereby now: This Cloth was not mine own, that doth me this refreshing now; but and if it had been mine own, it should have refreshed me much the more, for I gave it unto a poor Man: Then said *Brandon*, how long hast thou this ease and refreshing? Then said he, every Saturday from Even-song till Even-song on the Morrow be done. and from *Christmas-day* till the *Twelfth-day*; and from *Easter-day* till *Whit-Sunday*; and on our *Ladies Assumption* and *Candlemass-day*. Then *Brandon* thanked God, that he is so mercifull and gracious in all things. And is it not a consideration full of comfort, that the Charity even of *Judas*, in giving a poor Man what was not his own, should meet with such a reward? That his reward would have been much greater, had it been his own, is an Argument to Men to be just as well as charitable; but that he was rewarded however, seems to me to be a good gracious encouragement to filching and stealing, in order to Charity.

But now, to be just on all sides, I cannot but observe one thing farther, wherein apparently they have the disadvantage (I do not say of *our Church*, but) of *our Enthusiasts*. For the Devotions and Belief of *our Men* are agreeable, and all of a piece, that is, raised and improved non-sense and folly: But alas! among them, the Mantle of those *Elijahs* that made the Lessons on their Saints, never fell into the hands of the Makers of their Prayers, nor any jot of their Spirit seems to be upon them. For it's plain, there can be nothing more luscious food than what is presented to us in the Legend, but the Prayers that should spiritually improve them, are generally very dull and insipid. For, to instance in *S. Katherine*; was there ever a more dull descant upon such

a Subject, as her being carried by Angels to be buried on the top of Mount Sinai, than to pray, that we, by her Merits and Intercession, may come to the Mount, which is Christ? And could the Romance of S. Denys, raise their requests to no higher a strain, than such general desires, that we may imitate him, by despising prosperity, and not fearing adversity? Or that of Hippolytus his being drawn to death by wild Horses, than, that his venerable solemnity may increase both Devotion and Salvation? If our Men had been in their place, and had felt their Devotions flagging and sinking in this manner; we should have heard, to be sure, of their keeping Days, to humble themselves for the loss of such precious opportunities, and for not thriving under such favouring dispensations, bewailing their unthankfulness for Karboline mercies, and Christopher mercies, and bemoaning their barrenness under them.

*De S. Thoma Archiep.
Cantuar.*

*Hora sec.
us. Sarum.*

Antiphona.

Tu per Thoma sanguinem quem pro te impendit,

Fac nos Christe scandere quo Thomas ascendit.

Vers. Gloria & honore coronasti eum, Domine.

Resp. Et constituisti eum super opera manuum tuarum.

*Of S. Thomas Arch-bishop
of Canterbury.*

By that same blood Thomas for thee expended,

Christ raise us thither, whither he's ascended.

Vers. With glory and honour, thou hast crowned him, O Lord.

Ans. And hast placed him over the works of thine hands.

Oremus.

Oremus.

Let us pray.

Ibid. & Brev.

Rom. 29 Decem.

DEUS, pro cuius Ecclesia gloriosus Martyr & Pontifex *Thomas* gladiis impiorum occubuit, præsta quæsumus, ut omnes qui ejus implorant auxilium, petitionis sue salutarem consequantur effectum.

Per Christum, &c.

Brev. Sarum in

Translat. Thomæ

7 Julii.

DEUS, qui nobis Translationem *B. Thomæ* Martyris tui atque Pontificis celebrare concedis; te supplices exoramus, ut ejus meritis & precibus à vitiis ad virtutes, & à carcere transferamur ad regnum.

Ibid. **J**esu Christe per *Thomæ* vulnera

Quæ nos ligant relaxa scelerâ,

Necaptivos ferant ad infera,

Hostis, mundus, vel carnis opera.

Per te *Thomæ*, post lævæ munerâ

Amplexatur nos Dei dextera.

O GOD, for whose Church the glorious Martyr and Bishop *Thomas* was slain by the Swords of wicked Men; grant we beseech thee, that all they who implore his help, may obtain the saving effect of their petitions.

Through Christ, &c.

O GOD, who givest us leave to celebrate the Translation of *S. Thomas* the Martyr and Bishop; we humbly beseech thee, that by his Merits and Prayers, we may be translated from vice to virtues, and from the Prison to the Kingdom.

By blest *S. Thomas* wounds
O Jesu please,

Shine cruel Chains which bind
us to release;

Lest World, or Flesh, or Devil
our sworn Foe,

Hurry our Captive Souls to
Hell below.

Let Gifts of God's left hand,

O *Thomas*, grace us,

And then, by thee, may his
right hand embrace us.

Ibid.

Ibid. **N**Ovis fulget *Thomas* miraculis,
Lec. 8. Membris donat castratos masculis,
 Ornat visu privatos oculis,
 Mundat lepræ conspersos masculis,
 Solvit mortis ligatos vinculis.

NEW Miracles make
 Thomas shine,
 The Gilt with Members masculine
 By him are blest; the blind
 with Eyes,
 He the foul Lepers purifies,
 And the hard knot of death
 unties.

NOTES.

THE *Breviary* of *Sarum*, in the First Lesson on the Translation of *Thomas*, says, "That Pope *Honorius III.* granted such Indulgences, to those that came Yearly to solemnize his Translation, as we never remember any Popes in former times to have afforded. Which seems to me to give great suspicion, that *Thomas* was more the Pope's Martyr than *Christ's*: for else he might have found fitter occasions for these liberal grants, from those many famous Sufferers for *Christ*, who made a more glorious confession of him, than ever *Thomas* did.

But to make the evidence of this undoubted, and to shew in this instance, not onely the Absurdity, but Impiety of the foregoing Devotions, it will be requisite to give as short an Account of this story as I can; by presenting the Reader (out of their own Authors, especially *Baronius*) with the first occasion of the Quarrel betwixt him and his Prince; to what height the Contest was afterward carried; the many Mediations for agreement, and the cause of their being unsuccessful; and the Conclusion of all in the death of this Prelate, whom (as the Prayer told us) they would make a glorious Martyr. And when all this is done, we shall find, I believe, more of a Rebel in him than a Saint, and see the most extravagant abuse in the Pope of a pretended power to Canonize,

Canonize, that ever was. For the first:

1. The occasion of the Quarrel between him and King Henry the Second; *Neubrigensis*, who lived at this very time, tells us expressly, that the Contest between them arose *Super prerogativa Ordinis Clericalis*, about the Prerogatives of Clergy-men. For the King being busied about the Affairs of the Realm, and commanding Malefactors, without any difference, to be extirpated it was intimated to him by the Judges, that many Thefts, Rapines, Homicides, against the publick Discipline, were committed by the Clergy, whom the vigour of Common Laws was not permitted to reach. *Baronius* acknowledges, that a Priest that had committed Murther, was thrust into a Monastery, after he was degraded, but *Thomas* would not deliver him to the Secular Courts. But *Neubrigensis* says, that it was declared to the King, that more than a Hundred Murthers were committed by the Clergy of England. Thus also the rise of the Quarrel is represented by the Bishops and Clergy of the Province of *Camterbury*, in their Letters to the Pope. "That the King finding the Peace of his Kingdom much molested, by the outrageous excesses of some insolent Clerks, he referred their Crimes to the Bishops, the Judges of the Church, that one Sword might assist another; but the Bishops persisted in this judgment, that Murther, and any other like Crime, should onely be punished in the Clergy by Degradation; the King on the other side being of Opinion, that this punishment did not condignly answer the Offence; neither was it sufficient provision for maintaining Peace, if a Reader, or *Acoluthus*, killing a Man famous for Religion or Dignity, should escape onely with the loss of his Order. Now I dare appeal to any honest Turk or Heathen, whether in this first occasion of contending, the King had not apparently more of the zeal of a Saint in him, than the Arch-Bishop. For did ever any

1. The occasion of the Quarrel.

Neubrig. de reb. Angl. l. 2. cap. 16.

Baron. Annal. ad An. 1163. p. 482.

Neubrig. Ibid.

Baron. ad an. 1167. p. 546.

Saint

Saint before this, put in for an exemption of any Men from Death in the case of Murther? Can there be any pretence that their punishment should be less than that of others, who committing the same enormous Crimes, yet deserve less favour because they must needs sin with greater malice, and by the example of their Vices do greater mischief? *If I have spoken evil*, says our Saviour himself, *bear witness of the evil*.

He was onely concerned, that he might not be smitten when he was innocent; but if any plain proof, either of his saying, or doing wickedly, could have been brought against him, no doubt he would have made no exception against any legal Court that had tryed him, though it had been any than that of *Caiaphas*. I once read indeed of an Apostle of his that appealed to *Caesar*, but of none in any case that ever appealed from him. And I dare say, no true Martyr among the Primitive Bishops, would have desired for any Priest under him, that had been a Thief, or a Murtherer, that he might have had the benefit of his Clergy. *Neubrigensis* in this case, speaks not so much

Qui homo magis Politicus fuit, quam monachum, aut clericum, aut bonum Christianum decuit. Stapleton de 3 Thomis. p. 26.

like a Politician (as *Stapleton* would traduce him) as like a good Man that was sensible of the mischief of such exemptions, when he expresses himself thus. "The Bishops whilst they are watchfull rather to defend the Liberties and Dignities of the Clergy, than to correct and cut off their Vices, think they do God and the Church good service, when they defend the wicked Clergy against the publick Discipline, whom according to the Duty of their Office, they have either no mind or neglect to restrain with the vigour of Canonical censure; whence it comes to pass, that Clergy-men, who being called into the Lord's Lot, ought in Life and Doctrine to shine upon Earth, as Stars placed in the Firmament of Heaven, taking Licence and Liberty, through impunity, to do whatsoever they please, reverence neither God, whose Judgment seems to linger, nor Men that

• y o l t h r

are

"are in Authority; when the Episcopal care about them
"languishes, and the Prerogative of their Holy Order shall
"exempt them from Secular Jurisdiction.

2. Proceed we to show, to what height
the Contest was carried, after this begin-
ning. The King being vexed at these
Reports, demands of the Arch-Bishop, that such of the
wicked Clergy, after the inflicting Canonical
Penance, might be delivered to the Secular
Court; which he refused to grant: where-
upon the King, being very angry, asked him and the rest of
the Prelates, whether they would observe his Regal Customs,
observed by Arch-Bishops and Bishops, private and privi-
leged Persons, in his Grand-father's time: to which *Thomas*
answered, that he would, *Salvo ordine suo*, saving his Order;
only *Hilary* Bishop of *Chichester* said, he would observe them,
bona fide, without that reservation. The King told *Thomas*
that his Answer was captious, and required him to promise
absolutely without any addition, which he refused. The
Pope, being advertised of all these proceedings by *Thomas*,
wrote Letters to the Bishops, that by virtue of their Cano-
nical obedience to the See of *Rome*, they should not attempt
any thing against the Ecclesiastical Liberty, nor engage
themselves in any Promise or Oath, save that which Bi-
shops use to make to their Kings; and that if they had pro-
mitted any thing of that kind to him they should not observe
but revoke it, and reconcile themselves to God and the
Church.

2. To what height the
Quarrel was carried.

Baron. *Ibid.*
p. 482.

After this was a Meeting at *Clarendon* of the
King, Bishops, and Lords of the Realm, where
the Ancient Custome were produced, and *Thomas*
having made a promise at *Oxford*, to change the words that
offended the King, was then challenged with his promise,
which at first he refused to perform; but after by the vehe-
ment urging of some Bishops and Nobles, that he would
not too stifiy oppose the King, declaring the danger of it,
he was persuaded to give his consent, *Bona fide*, to observe
the

Baron. *ad*
an. 1184.

the Regal Customs, and swore to it as the rest did; but yet refused to set his Seal to it. This Oath very much troubled him after the taking of it, being sensible how the Ecclesiastical Liberties were invaded by it, and he resolves, as his Penance, to desist from the Exercise of his Priestly Office. But the *Pope* quickly absolves him from his Oath, requiring Him not to forbear Celebrating Mass upon this account.

Bar. *Ib.* p. 488.

But the King upon his Refusal to Seal the Writing, was more incensed, sought by his Messengers to the *Pope* to hinder him from being his Legat, which usually was bestowed upon the *Arch-Bishop* of *Canterbury*, and to confer it on the *Arch-Bishop* of *York*, and to persuade the *Pope* to confirm the Customs of *Clarendon*. The *Pope* grants his request as to the *Arch-bishop* of *York*, but refuses to confirm the other: and writes to *Thomas* to behave himself prudently, and discreetly, and yieldingly to the King, and to do all to sweeten him, and regain his favour, that was consistent with the honesty of his Ecclesiastical Order.

But the next news we hear of him is, that pag. 490. he is endeavouring to fly into *France* without his leave, though driven back at Sea by cross Winds.

He is sommoned to a *Parliament* at *Northampton*, by the King: There in the Morning before the Meeting, he caused the Mass to begin with the words proper to *S. Steven's Day*, (though it was not his day) *Princes fate, and spake against me, &c.* [a good beginning to sweeten the King.] When he was called to give his answer to the charges against him, he declined the judgment of the Court, appealed to the *Pope*, and so departed; who as he withdrew, was followed with the cries of those that called him *Traytor*. The *Bishop* of *Chichester* told him plainly, *You were sometimes our Arch-Bishop, whom we were bound to obey; but, because you have sworn Fidelity to our Lord the King, and to keep the Customs which he requires, and you endeavour to destroy them, though tending to his Worldly Dignity and Honour; we therefore pronounce you guilty of Perjury, and we are not bound any longer to obey a Perjured Arch-Bishop.*

Thomas,

Thomas, after this, presently hies over into *Flanders*, and the King seizes his Revenues, and makes severe Laws against all persons that should hold any correspondence with him, or receive any Letters of Interdict from him; all which the *Pope* by his contrary Letters did abrogate: As he did also most of those Customs established at *Clarendon*, which when *Thomas* appeared at *Rome*, were produced and read before the *Pope* in the Consistory: They were 16 in Number, some of which he tolerated, but said p. 499. none of them were good: those which he condemned were these that follow, (which I think no body besides the *Pope* can find fault with: but no wonder that he did, when they plainly checkt his growing Usurpations over the Rights of our Princes.)

1. Controversies concerning the advowson and presentation of Churches, shall be heard and determined in the *King's* Court.

2. Clerks cited and accused upon any Cause, being summoned to the *King's* Court, shall appear and answer before the said Court; so as the *King's Bench* shall send into the Court of *H. Church*, to see upon what ground the cause shall be there handled, and if the Clerk be convicted, or do confess, the Church ought not any longer to defend him.

3. Arch-Bishops, Bishops and other Persons of the *Kingdom*, shall not depart the Realm without the *King's* leave; and if they will depart, they shall give security, if the *King* demands it, that neither in their going, staying, or coming back, they will seek the hurt or Damage of the *King* or his Kingdoms.

4. No Man that holds of the *King in capite*, nor any of his Household-servants shall be excommunicated, or their Lands interdicted, unless the *King* or his Chief Justice be made acquainted with it, that he may determine right concerning him; whereby such things as belong to the *King's* Court, may there be determined; and what belongs to the Ecclesiastical Court, may be returned thither, and there ended.

5. Touching

5. Touching Appeals, Men ought to proceed from the Arch-Deacon to the Bishop, from the Bishop to the Arch-Bishop, and from him, if he fail to execute Justice, to the King in the last place, that by his commandment the Controversie may be determined in the Arch-Bishops Court; so as they shall not proceed any farther, without the King's assent.

6. Any Person of City, Castle, Borough, or the King's Demefne Manor, being cited by the Arch-Deacon or Bishop for any crime wherein he is bound to answer him, and will not satisfie him upon the citations, it shall be lawfull to subject him to interdiction, but not to excommunicate him, before the King's Chief Officer of the Place be acquainted with it, that he may adjudge the Offender to make satisfaction, wherein if the King's Officer be defaulty, he shall fall into the King's mercy, and then the Bishop may after punish the accused with Ecclesiastical censures.

7. When an Arch-Bishoprick, Bishoprick, Abbacy, or Priory of the King's Dominions shall fall void, it ought to be in his Majesty's hand, and he shall receive all those Rents and Revenues, as those of his own Royal Demmeans; and when the time cometh to take care to fill the Church, the King ought to Summon the Chief Persons of the Church, and the Election ought to be made in his Chapel by his Royal assent, and by the Counsel of such Persons belonging to His Majesty, whom he shall call about that affair; and there the Person Elected, shall do his homage and fealty to our Lord the King, as his Liege Lord, of Life member and earthly honour, saving his Order, before he be consecrated.

8. Pleas about Debts, which are grounded upon Oath, as well as those which are without Oath, shall be handled in the King's Court.

These are the most material Articles he condemned, to omit the rest.

The next Day Thomas resigned up his Arch-Bishoprick to the Pope, acknowledging his entrance into it not to have been Canonical, but by intrusion, and the Pope restored him again to it.

The

The King also publishes new Constitutions in *Normandy*, the summ of them was: To punish them as Traytors, who carried into *England* the Pope's or the Arch-bishop's *Mandate*, containing the *Interdict of Christianity*. To imprison those Clerks that passed the Seas, or returned into *England* without the King's, or his Justices Letters. That none should appeal to the Pope, or Arch-bishop. That no Plea be held by their command, nor their *Mandates* be received in *England*, nor any *Mandate* of Clerk or Lay-man be carried to them, upon pain of Imprisonment. That if any defended their Sentences of Interdiction, they and their whole Kindred should be banished, and their Chattels confiscated. That Clerks that had Rents in *England*, and did not return into *England* to their Rents within three Months time, their Rents should be seized into the King's hand. That *Peter's Pence* should not be paid to the See of *Rome*, but be gathered and disbursed at the King's Commandment, &c.

Thus we see matters carried very high, but the heats were still increased, when the Pope, the better to raise *Thomas* above his adversaries, and humble them, made him *Legat* over all *England*, excepting onely the Province of *York*, and required by his *Mandate* delivered to the Bishop of *London*, that those who had received by the King's Commandment the Revenues of the Church of *Canterbury*, should within two Months make restitution, or be anathematized; and that *Peter's Pence* should be gathered, and delivered to such as he should appoint.

Baron. ad an.
1167. p. 536, &c.

And here it may not be amiss, before I proceed farther, to observe, how much Pride and strange Insolence *Thomas* expressed in this quarrel; (much of which was the effect of his own temper, but more increased by the Pope's forward backing of him and animating him against his Prince) which appears by his own Letters, and the account others give of him.

In his Letter to the King, he speaks with such sawciness as is unbecoming a *Subject*, and such silly reasoning as is unworthy

Baron. *ad an.* "worthy a Divine." Expecting I have expected,
 1166. p. 524. "that the Lord would look upon you, and that
 "being converted, you would doe Penance,
 "departing from your perverse ways (an humble style for a
 "subject) — Bishops, whatsoever they are, though as Men
 "they doe amiss, yet if they fall not from the Faith, they
 "neither can nor ought to be censured by the secular Pow-
 "er. — Who maketh question, but that *Christ's* Priests are
 "the Masters and Fathers of Kings and Princes, and all the
 "faithfull; that it is a point of madness for a Son, or Scho-
 "lar to endeavour to subject his Father or Master to him,
 "and with unjust Obligations to reduce him under his rule,
 "by whom he ought to believe that he may be bound and
 "loosed(*), not onely on Earth, but in Heaven also: (*a learned argument, as if Alexander had nothing to doe to order Aristotle, if he had been a Traytor, because he was his Master*) — "Yield therefore speedily with all humility,
 "and all manner of satisfaction. It is written (**) that
 "none ought to judge the Priests but the Church, nor doth
 "it belong to Temporal Laws to sentence them. Christian
 "Princes were wont to obey the Orders of the Church,
 "not to advance their power before them, to humble their
 "Heads to the Bishops, not to judge them, &c.

(*) These are the words of Pope Gregory VII. a great Oracle no doubt with *Thomas*, which are cited, *Decret. distinct. 96. c. 9. Quis dubitet*, and just such a doughty argument, of another Pope, you find in the same *Distinct. c. 7. Satis evidenter ostenditur à seculari potestate nec ligari possit nec solvi posse Pontificem, quem constat à pio Principe Constantino Deum appellatum, nec posse Deum ab hominibus judicari manifestum est*: which words, if he spake any such (as may well be doubted, since *Eusebius* says nothing of it, who was present in that Council where they are pretended to be spoken) are falsely attributed to the Pope, since the Gloss confesses that he spoke them to all the Clergy, *Omnes Clericos Deos appellasse*; and adds, *Secundum hanc rationem nec ab Episcopo possent judicari Clerici*.

(**) A fine Saint this is who quotes the words of Pope *Gelasius*, (*Decret. distinct. 96. c. 12.*) as if they were Scripture; he may deserve to be called the Pope's Martyr, whose sayings are as sacred with him as the Bible.

And in his Letters to the Bishops of his Province, he begins thus. "Most Beloved Brethren, Why rise ye not with me against the Malignants? Why stand ye not with me against the Workers of Iniquity? — *He tells them*, that he had enough, and too much forbore the King of *England*; — That having endeavoured to recall him from his perverse purpose, it was now dangerous and intolerable to leave his and his Officers great excesses against the Church of God and Ecclesiastical Persons (a) unpunished; after Invocation therefore of the Holy Ghost, he condemns and declares void the Customs of *Clarendon*, and excommunicates all Observers, Counsellors, Assistants and Defenders of the same, and absolves the Bishops from the Promise they had made to observe them, and excommunicates several Persons by name, and writes Letters to the Pope. to certify him what he had done, wherein he complains of the King, that he grew worse and worse, and threatens that he would shortly pronounce against him the Sentence of Excommunication; *telling the Pope*, We have not yet pronounced our Sentence against the King's Person, but are likely to do it, unless he repent, and by what we have done embrace Discipline.

Ibid. p. 537.

(a) In a Letter to the Bishop of *Hereford*, he had the insolence to say, That Christ was again judged before the Tribunal of a Prince: reflecting upon the Charges laid against him: *Baron. Ibid. p. 509.*

In his Letters to *William*, Cardinal of *Papia*, (who with *Oddo* were sent as *Legats* to compose matters) he tells him, That all Mens eyes were upon them, expecting the Conclusion of this negotiation, according to which, *the insolency of Princes will exalt its horns, or (as it deserves) be suppressed*, and, would to God, by your coming, it may rather sustain loss than recover strength.

Baron. ad an. 1168. p. 562.

In another to the *Pope*, he complains of the Bishops, that they gave Horns to the Sinner, meaning the King.

Ibid. p. 572.

All which expressions do tell us, that *Thomas* was a Man after the *Pope's* own heart, the fittest Instrument he could ever meet with by his pride and stubbornness, to carry on his design of bringing the Power of the *Empire*, and the Kingdoms about him under the slavery of the *Papacy*. And therefore we need not marvel, that when upon his resignation of his Arch-bishoprick to the *Pope*, some of the Cardinals

Baron. ad
an. 1664.
pag. 501.

were of opinion, that by the Election of another Bishop the King might be appeased, and *Thomas* otherwise provided for; the *Pope* rather chose to follow *their* Counsels, who told him, that if *Thomas* his cause were maintained, he would be a pattern to others in like case for resisting Princes (a fine design for the pretended Vicar of Christ to drive on) but if he were suffered to fall, all other Bishops would fall after him, and none for the future dare to resist the Power of wilfull Princes, whereby the state of the Catholick Church would stagger, and the *Pope's* Authority perish.

And now he having given us such an abundant discovery of his own temper, we may the better credit the reports of others concerning him, which I shall now produce.

The Bishops that came on an Embassy to *Rome*, accuse *Thomas* before the *Pope* of immoderation and imprudence, and adhering too much to his own Counsels, his disturbing the Tranquillity of the Church, and Devotion towards the King.

The Bishops and Clergy of his own Province in their Letters, both to him and the *Pope*, make the like complaints. In those to him they tell him, That they had great hopes, when they heard that he gave himself to Reading, Prayers and Fasting, &c. That things would tend to a peaceable reconciliation; but their hopes were dashed, when they heard he had sent a commination, wherein, passing by all salutation, he rigorously menaced Interdiction or Excommunication to be pronounced against him. — “*They desire him*, that setting threatnings aside, he would imbrace patience and humility, that he

Baron.
Ibid. p. 498.

Ibid. p. 541.

“ would

“ would commend his cause to the Divine clemency, and
 “ himself to the grace and mercy of his Sovereign. *They put*
 “ *him in mind* of the favours the King had conferred on him ;
 “ the troubles the Church now groaned under ; the possibi-
 “ lity, that by his bitter provocations the King might revolt
 “ from the *Pope* ; *They tell him*, they will not say, the King
 “ has never offended, but confidently pronounce that he is
 “ ready to give satisfaction to his Holiness. In their Let-
 “ ters to the *Pope* , they excuse the King , that not out of any
 “ Ambitious ends or designs to oppress the Churches
 “ Liberties, but for making a firm peace, he *Ibid. p. 547.*
 “ had searched and produced the Customs and
 “ Dignities of his Kingdom, “ which had been anciently ob-
 “ served , and quietly submitted to , by Persons Ecclesiasti-
 “ cal in the Reigns of former Kings. — If there were any
 “ thing contained in them dangerous to his Soul, or igno-
 “ minious to the Church, he has sacredly promised to Re-
 “ form the same by the Advice and Counsel of the Church
 “ of his Kingdom. That these Contentions had been long
 “ since quieted, had it not been for the bitter provocations
 “ of the Arch bishop, who had threatned the King with
 “ terrible Letters, unbecoming the Devotion of a Father,
 “ and not favouring at all of the meekness of a Bishop ; who
 “ had excommunicated some of his *Majesty's* Liegemen and
 “ Intimates, the Chief Peers of the Realm, by whom the
 “ Counsels and Affairs of the Kingdom were managed, and
 “ this without citing them, or hearing their Defence ; they
 “ instance in the Bishop of *Salisbury*, whom absent and uncon-
 “ victed, he had suspended from his Office, which they call
 “ a preposterous and disorderly way of proceeding, &c.

3. Let us now see the 3^d. thing
 I mentioned, *viz.* The many Medi-
 ations for agreement, and the cause
 why they were unsuccessfull.

*Mediations for agreement,
 and what made them unsuccessfull.*

In the Year 1165. there went several Messen-
 gers betwixt the King and the *Pope*, and they had
 agreed a Meeting , but *Thomas* perswaded the *Pope*

Baron. *ad*
an. 1165.

not to doe it, unless he were present, insinuating to the *Pope* the *King's* cunning and subtilty, which he was best acquainted with; but the *King* (knowing the fury of his Spirit) would not consent to a Parlee in his presence, and so the appointment came to nothing.

I mentioned before *two* Cardinals, *William* and *Oddo*, who were sent by the *Pope* to compose matters betwixt the *King* and Arch-bishop. It may be worth the while to take notice of the report they made to the *Pope*, after they had examined matters. They tell him, that they found the Controversie betwixt the *King* and *Thomas* aggravated to a greater height than they could have wished. That the *King*, and better part of his Followers affirmed, they had evident demonstrations, that *Thomas* had incensed the *King* of *France* against him, and induced his Cousin, the *Earl of Flanders*, to fall out with him, and raise the most powerfull War he could against him. That the *King* offered, that if any Customs were added in his time, contrary to the Ecclesiastical Laws, he would submit them to his Holiness, at his pleasure to be cancelled.

That they had appointed a Conference, and he somewhat put it off, and at last would meet in no place, but where himself appointed. That when he came at last to a Conference, and they exhorted him to behave himself humbly to the *King*, who had been his singular Benefactor, he answered, that he had sufficiently humbled himself to the *King*, saving his honour to God, the Liberty of the Church, the reputation of his own Person, the Possessions of the Churches, and saving the justice due to him and his. — We demanded whether he would submit himself to our judgment, as the *King* and Bishops had before promised they would do; to which he replied, that he had received no command from you to that purpose, but if he and his might first be restored, he would then proceed herein, according as he should be commanded by the Apostolick See; and so (say they) the Conference ended, since his words neither tended to judg-

ment nor agreement. neither would he by any means enter into the matter ; and we by your Authority absolutely forbid the Arch-Bishop (in regard he was restrained by your Letters, and because they solemnly appealed) that he should not attempt any thing to the grievance of the Kingdom, Persons or Churches of the Realm.

But we have a far better account from *Oddo*, concerning the *King*, of his inclinations to peace, and condescensions in order to it. For when this Cardinal before he departed, seriously dealt with the *King*, that he would be reconciled to the Arch-Bishop; The *King* answered him, That for the love he bore to the *Pope* and Cardinals, he would Permit the Arch-Bishop to return to his See in peace, and dispose of his Church, and what belonged to it : and because there had been long contests about the Customs, he said, that he and his Children would be contented with those, which it should be made apparent his Ancestors enjoyed, by the Oaths of 100 *English* men, a 100 *Normans*, and 100 Persons of *Anjou*, and other Places belonging to him: That if this condition displeased the Arch-Bishop, he said he was ready to stand to the Arbitration both of the Bishops of *England*, and those Beyond-Sea, viz. of *Roan*, *Bayon* and *Cenomans*. And if this did not suffice, he would submit to the judgment of the *Pope*, with this reservation, that he would not impeach his Childrens right, for during his own life he was contented, the *Pope* should abrogate what he pleased. That he being farther asked what restitution he would make to the Arch-Bishop and his Adherents, which was due and required of him; his Answer was (swearing with many and exquisite Oaths) that what he had received, he had bestowed it onely on the Churches, and the Poor.

The same Year the King of *France* interposed as a Mediator, and procures a conference betwixt the *King* and *Thomas* in his Presence. Where *Thomas* fell down at the *King's* Feet, saying, I commit the whole cause, whence the difference has risen between us, to

your discretion, *saving the honour of God*: Which last words the King was offended with, and said to the King of *France*, "Mark, my Lord, this Man, whatsoever shall dis-
 " please him, he will say it is contrary to the honour of God,
 " whereby he will challenge not onely his own, but what be-
 " longs to me; but that it may appear that I oppose neither
 " God's honour, nor his, I make this offer. There have
 " been many Kings of *England* before me, of greater or
 " lesser Authority than my self; and there have been before
 " him, many great and holy men Arch Bishops of *Canter-*
 " *bury*; whatsoever the more eminent and vertuous of his
 " Predecessors have done to the least of my Predecessors,
 " let him doe to me, and I shall rest satisfied. Whereupon fol-
 lowed an acclamation on all sides; The *King* has sufficient-
 ly humbled himself. The King of *France* added; My
 Lord Arch-Bishop, Will you be greater than holy Men? Will
 you be better than *Peter*? What Question make you? (for
 he remained a while silent) Lo Peace is even at the Door.
 The *Peers* of both Kingdoms were so little satisfied with
 the return he made, that they were all against him; and im-
 puted the want of peace to his arrogance; one *Earl* openly
 protesting, that since the Arch-Bishop resisted the Counsel
 and Determination of both Kingdoms, he was not worthy
 hereafter of the assistance of either; so both Kings took
 Horse, without saluting the Arch-Bishop; and the Courti-
 ers that were Mediators for peace, at their departure char-
 ged him to his face, that he was ever proud, high-minded,
 wise in his own eyes, a follower of his own will and opinion;
 adding, that it was a great mischief and damage to the
Church, that he was ever made a Governour of it.

Baron. ad
 an. 1165.

The next Year the *Pope* sent two other *Nuncio's*,
Gratian and *Vivian*, upon the same pretences of
 making peace and agreement. (That is, to try a-
 gain whether the King would be brought to condescend to
 part with his ancient Rights, for if you observe it, there is
 no dispute all along whether they had been his Rights or no,
 but the *Pope* and *Thomas* would either persuade or threaten
 him

him out of them, and on their part offer nothing at all towards peace upon any other terms.) These *two* had an ample Commission to exercise Ecclesiastical severity on the King himself, or Kingdom, or any part of the Realm, as should be expedient for the Church. They had a conference with the King, from which he went very angry, grievously complaining of the Pope, that he would not yield to him in any thing, and swore that he would take another course. To whom *Gratian* replied; *Threaten not, my Lord, for we fear no threats, for we belong to such a Court, which hath been accustomed to rule over Emperours and Kings.* Many Conferences they had, but all came to nothing, for the Nuncio's would not admit this clause, which he would have inserted in the agreement) *saving the dignity of his Kingdom*, and the King would not agree without it. And now the Pope begins to thunder and lighten.

For this Year he denounces the Sentence of Excommunication against all such as received *Investitures* or any *Ecclesiastical Benefices* from the hands of Laymen, unless within 40 days they resigned such Benefices and the Profits of them, into their hands to whom they did appertain: And by *two* other Nuncio's, *Simon* Prior of *God's Mount*, and *Bernard de Corilo*, he sends his Comminatory Letters, telling him that he resolves no longer to tolerate the hardness of his heart against justice, and the Pope's safety, not to shut up any longer the mouth of the *A. Bishop*, but freely permit him to execute his Office, and with the Sword of Ecclesiastical Severity, to revenge the injuries offered himself and his Church. This Embassy came also to nothing, because *Thomas* still used the old reservations of *The Honour of God*, and *Saving his Order*, and the King stood upon it, to have him observe, what his Predecessors had paid to former Kings.

The next Year was the last of the Pope's Treating about *Thomas* with the King: if I may call it *Treating*, and not rather *sending commands* to him, by the Arch-Bishop of *Roan*, the Bishop of *Nivers*,

Baron. ad an.
1170. p. 605.

and

and the Bishop of *Sens* his three *Legats*. The demands they were to make were such as these. That *Thomas* should return to his Church, and receive back all the Possessions taken away from it; that those that had been exiled for his sake, should be restored to their own; that the *King* should grant *Thomas* a full peace in an holy Kiss; and should abolish the wicked Customes, contrary to the Churches Liberty, &c. which things were to be performed in *Forty Days* time, and if within that time matters were not agreed, they should presently interdict the Province on this side the Seas, where the *King* then remained.

But while these things were transacting, another angry difference arose. For the *King* declaring that he would have his *Son* crowned in his life-time, and that it should be performed in *Thomas* his absence by the *Arch-Bishop* of *York*; the *Pope* sent Letters to that *Arch-Bishop*, and to the rest of the *Bishops*, requiring them, upon the peril of losing their Office and Order, not to Crown or Anoint him, while *Thomas* was in Exile; because that Office onely belonged to the *See of Canterbury*. *Thomas* also writ over his Letters forbidding the same. Upon which the *King* was so moved, that he caused the *Bishops* to take an Oath, not to obey the Constitutions of the *Pope* and *Arch-Bishop*, forbidding the same. Thus the young *King* was crowned by the *Arch-Bishop* of *York*, other *Bishops* assisting him; and presently after, the said *Arch-Bishop* and the rest, were by the *Pope* suspended from the execution of their Episcopal Function; and the *Pope* sent threatening Letters to the *King* to tell him, that

Baron. *ibid.*
p. 614.

if the Peace betwixt him and *Thomas* was not concluded in the prefixed time, he must then expect the same sentence, which he had pronounced against *Frederick the Emperour*: which so startled him, that he promised his *Legate* to perform what the *Pope* commanded. But before the *Treaty* began with the *Legate*, *Thomas* rarely prepared them how to proceed with the *King*.

Baron. *ib.*
p. 615.

He tells them, "that they could not easily discover the manifold deceits of that prodigy, and therefore

"therefore whatsoever the *King* says, whatsoever shape he
 "puts on, they ought to suspect all as full of deceit, un-
 "less approved by his deeds: for if he perceive that he can
 "corrupt you with promises, or terrifie you with threats,
 "he will scorn and contemn you; but if he see that he can-
 "not bend you from your purpose, he will counterfeit
 "fury; first he will swear then forswear and change
 "shapes as *Proteus* did, and at last come to himself; and
 "then unless it be your fault, thence forward you shall al-
 "ways be a *God to Pharaoh*.

And now the Conference begins with the *Legats*, who
 brought *Thomas* along with them; and after many debates,
 the *King* with a pleasing Countenance granted *Thomas* his
 peace, patiently heard his reproofs, not insisting upon the
Customs. And *Thomas* himself says, that when he alighted
 from his Horse to humble himself at the *King's* feet, he
 catching the Stirrup (*) of *Thomas* his Horse, inforced him
 to get up again. He also wrote into *England* to the young
King concerning the Peace, and required him to restore
Thomas, and those that belonged to him to all their Possessions.

(*) *Matth. Paris* says, the *King* held his Bridle twice: *Cum autem Rex
 & Archiepiscopus in partem secessissent, bisque descendissent & bis equos ascen-
 dissent, bis habenam Archiepiscopi Rex tenuit, quum equum ascendisset. ad an.
 1170. pag. 122.*

And now before I come to the last par-
 ticular, concerning the *Death of Thomas*, I
 shall a little stop the *Reader* so long, till I
 make a short reflection upon the *Insolency* of
 this pretended *Head* of the Church; so I may well call this
Pope, because such a power over Kings and Emperours as
 he challenged and exercised, was in it self plainly Usurpa-
 tion, having not the least countenance from *Christ's* ex-
 ample (whose *Vicar* he pretends to be) who always refused
 worldly Rule when it was offered him, but never once re-
 sisted the *Rulers* of the World; nor from any grant of his
 to *S. Peter*, or any of his *Successors*, establishing any Tem-
 poral

*A short account of
 the Progreſs of the
 Pope's power.*

poral Monarchy in the Church. But besides this, I add farther, that this Rowland (call'd *Alexander III.*) who was the abetter of *Thomas* in resisting his lawfull Sovereign, was himself an *Usurper* of the Popedom, and that *Octavian* (call'd *Victor*) was the right Pope. For it was decreed by

Decret. part. 1. distinc.
63. cap. Hadrianus.

the Roman Council under *Adrian I.* An. Do. 774. that *Charles* should have power to choose the Pope, and order the Apostolick See, and that Arch-bishops and Bishops should receive investiture from him. Which thing was also, after *Adrian's* example, afterwards confirmed to the Emperour *Otho*, and to his Successors for ever in another Roman Synod by Pope *Leo VIII.* Now according to this Rule of their own Canon Law, the Emperour, together with a Council held at *Papia* (an. 1160.) did declare *Victor* to be Pope, against *Alexander*, who pretended to it. Yet this Intruder is he, who claims Jurisdiction over our King, and exempts the Clergy from his known Laws and Customs of his Realm, and whose Legat (as you heard) told him, that they belonged to such a Court, as was accustomed to rule over Emperours and Kings. But a Legat of his Predecessor, (if it was not Rowland himself, for he was one of the Legates) had like to have lost his Life for asking this saucy Question, From whom had Frederick the Empire, if not from

Baron. ad
an. 1160.

our Lord the Pope? For Count *Otto* had dispatched him with his Sword for this insolence, if the Emperour had not interposed; and when the Pope himself had told him of the benefits bestowed on him, having conferred on him the fulness of Dignity and Honour, and the Imperial Crown; Frederick in the Letters answers, that the Empire was his from God alone, by the Election of Princes, and it was a lye, to say that his Crown was a Benefit or Donation from the Pope. The Pope's return was very sneaking, and not like one accustomed to rule over Emperours, for he tells him, that by *Beneficium*, he meant not *feudum* but *bonum factum*,

Baron. Annal. ad
an. 1157.

Baron. ad an.
1158. p. 408.

very sneaking, and not like one accustomed to rule over Emperours, for he tells him, that by *Beneficium*, he meant not *feudum* but *bonum factum*,

Etiam,

Ann, and that the word *contulimus* (which he had used concerning his Crown) signified no more than *imposuimus*; plainly granting that he could not challenge the right of making him *Emperour*, and that he held the *Empire* in *Fee* of him: When the same *Pope* also a while after, quarrelled with him, for not giving due reverence to *S. Peter*, and the holy Church of *Rome*, because, forsooth, the *Emperour* in his Letters had set his own Name before the *Pope's*, which he interpreted as a piece of insolence, if not arrogance: The *Emperour* defends himself, and asks him, "Whether *Pope Silvester* in *Constantine's* time, was noted for having any *Regalities*? "Indeed" says he, by his pious grants, *Liberty* and *Peace* was restored to the Church: but whatsoever your *Papacy* has, it "obtained it by the *Donation of Princes*. And indeed we may know by the Language of the *Popes* of old, that the *Emperours*, not *they*, were the *Rulers*. If your piety will vouchsafe to yield to our suggestion and supplication, was the style of *Pope Leo I. to Theodosius*. Neither did *Gregory the Great* hector *Mauritius*, though he had made a Law which he did not like, (against receiving *Souldiers* in *Monasteries*, till they were discharged from the Wars) and commanded the *Pope* to publish it; his Letter runs thus. *As for me who speak these things to my Lords, what am I but dust and a worm——He is guilty before Almighty God, who is not pure in all that he says or does to the Most Serene Lords, (i. e. the Emperours) he calls himself, the unworthy Servant of his Piety; after this, he tells him that he did not look upon this Law as agreeable to the will of Almighty God, yet, says he, I being subject to command, have conveyed it through several parts of the Earth; both ways therefore I have done my duty, having both yielded obedience to the Emperour, and also on God's behalf I have declared my opinion.* The style of *Pope Adrian I.* also is far from commanding, when in his Letters to *Constantine* and *Irene*,
he

Baron. ad an.
1159. p. 412.

Leo I. Epist. 9. inter
Labbei Concil. Tom. 3.
p. 1304. an. do. 419.

Gregor. 1. Epist. 62.
Lib. 2. in Tom. 5. Con-
cil Labbe. p. 1133.

Epistola inserta Concil. Nicen. 2. Añ. 2. vid. Concil. Labbe. Tom. 7. p. 115.

with all humility.

Τοῖς ὑμεῖς
ἔχουσιν καὶ τὸ
ἐκείνου.

he pleads for the restoring of Images. I offer to Your Serene Majesties the Testimonies of the Scriptures and Fathers fervour of mind, as present upon my bended Knees, and rolling my self at your footsteps, I intreat you, &c. [Whence, by the way, I suppose we may safely conclude that the Ceremony of kissing the Pope's feet by Kings and Emperours,

was not yet come into fashion; a practice derived from that Monster of Men *Caligula*, who as *Seneca* tells us, when he gave *Pompeius Pennus* his Life, stretched out to him his left foot to kiss; against which that *Philosopher* so severely declaims, for changing thus the manners of a free City, into

Seneca. de benefic. l. 2. c. 12. Invenit aliquid infra genus quo libertatem detruderet, non hoc est civitatem calicare?

Prince of the Saracens coming before him, kissed his feet; and kneeling down and bowing his head, adored the Pope,

Baron. ad an. 1162. p. 465.

as the *Holy and Pious God of the Christians*; they that stood by and saw this, wondered greatly, and they repeated among themselves that of the Prophet, *All the Kings of the Earth shall worship him, and all Nations shall serve him.*] My last instance shall be in Pope *Agatho*, who being required by the Emperour to

Concil. Constantinop. 3. Añ. 4. Epist. 1. Concil. Labbe. Tom. 6. p. 634, 635.

* *A deo protegendæ mansuetudinis vestra.*

* The Latine I am forced to put in the Margin, that every one may trans-

send three choice Persons to the Synod of Constantinople: The Pope answers thus, *According to the most pious Command of your * Mansuetude to be protected of God, according to the obedience we owe, with humble devotion of heart, we have taken care, &c.* Afterwards in the same Epistle, *This, * your Imperial benignity has ex-*

horted

horted me to by your mild command,
 and our smalness, has obediently fulfilled
 your command. Alas poor Men! they little
 dream'd, while they spoke thus humbly, of any
 such Superiority over the Monarchs of the Earth,
 as their Successors have since claimed; they talk'd,
 as if they borrowed all their power; and therefore often
 desire Emperours to command a Council to be called
 in such a place, or to do such kindneses for them: this
 lowly courting of their favour plainly argues,
 that if the comparison of the two Luminaries
 had been made in their days, they could have
 been contented with the place of the Moon in the
 Firmament, and not with Innocent the III. (*)
 have asserted themselves to be the Greater Light
 of the two. How undeservedly alas! did Gregory
 and Leo (the first of each Name) bear the Title
 of Great: Let it rather be given to our Alexander;
 who bravely trod upon the Neck of Frederick at
 Venice (whatsoever Baronius pleads to the contrary
 *, when so many good Authours attest it) adding
 those words of the Psalm, *Super aspidem & basiliscum,*
 &c. *Thou shalt tread upon the Lion and Adder,*
 the young Lion and the Dragon shalt thou
 trample under Feet: Give it to Celestine III.
 who sitting in his Pontifical Chair, and holding
 the Imperial Crown between his Feet, the Emperour
 bending down his Head, received the Crown from
 the Feet of this Pope; who immediately kicked
 it off with his Foot, and cast it to the ground;
 hereby giving him to understand, (as Baronius
 adds) that the Pope could at his pleasure give,
 keep, preserve, or take away the Empire, if he saw
 cause: and if the gloss upon the Canon speak
 his sense, a small cause will serve the turn to lay
 him aside: For asking this Question: For what
 fault may an Emperour be deposed? The answer

state it better for himself,
Hoc Imperialis vestra benignitas,
clementer iubens hor-
rata est, & nostra pusillitas
quod iussum est obsequenter
implevit.

(*) Decret. l. 1.
 tit. 33. c. 6.

* Baron. ad an.
 1177. p. 704.

Ps. 91. 13.

Baron. ad an.
 1191. p. 810.

Gloss. in Decret. distinc.
 40. cap. 6. si papa.

swer is, *For any, if he be incorrigible, and therefore he may be deposed, if he be less profitable.* The World you see is finely mended with these Men; and such poor Kings as ours, must not take it ill, if now they be called the *Pope's* Vassals and

* M. Paris *ad an. 1253.*
p 872. *Nonne Rex Anglorum*
noster est Vassallus, & ut plus
dicam mancipium?

Slaves *, and be used so; be whipt and beaten for their faults, as we shall see our *K. Henry* was. If any of them should be so hardy, as not to tremble at his terrible sentence

of Excommunication, he has other ways to humble them; (unknown to former Popes I mentioned) for every King ought to think it honourable to be his Executioner; and though his own Ambition do not tempt him, nor any injuries against himself provoke him, to invade the Dominions of his neighbour Prince; yet the Pope can oblige him to it, as *Innocent* the III. did *Philip* of France, to expell *K. John* out of his Kingdom, by bidding him, *In remissionem suorum peccaminum hunc laborem assumere*, as *M. Paris*

M. Paris ad an. 1212.
pag. 232.

tells us, *Undertake it for the remission of his sins.* [A pretty way, by committed new sins, to get pardon for his old ones]

And we need not wonder at any of these things; for *Erasmus* tells us in his days, these were Moot Points, and disputed

Eras. Annot. N. Test.
in 1 Tim. 1. v. 6.

Pro and *Con* in the Schools; "Whether the *Pope* could abrogate that, which was decreed by the *Apostles* writ-

"tings, or determine that which was contrary to the Evangelical Doctrine, or make a new Article in the Creed. "Whether he has greater power than *S. Peter*, or onely equal. Whether he can command Angels. Whether he can wholly take away Purgatory. Whether he be a meer Man, or as God, participates both Natures with Christ: "Whether he be not more mercifull than Christ was: "since we do not read that he ever recalled any from the pains of Purgatory, &c. He spake this sense very plainly,

* Cited in the gloss upon the
Premium of the Clementines.

who called the *Pope* the *Worlds* wonder *; and added,

Nec Deus es nec homo, sed Neuter es inter utrumque.

That is,

*To call thee God, or Man, I'm loth,
Thou'rt something Neither between both:*

It may be some may look upon much of this I have now said, as the flattering expressions onely of foolish Parasites; who always fawn upon those that have got Power into their hands; like that profane interpretation a Jesuite gives of our Saviour's words, *Seek ye first the Kingdom of God, &c.* The Church, Silvester Petra Sancta adv. Molinæ Epist. cap. 8. says he, has studiously preserved God's Kingdom, and it has fallen out happily, that she has found that Oracle verified, *Seek ye first, &c.* and all these things shall be added unto you. For God has also bestowed upon her the Kingdoms of the World. But, believe it, the Popes have given sufficient occasion for them, if we consider either what they challenge to themselves, when they show the greatest respect to Princes; or the Ceremonies of state and honour, which by settled practice is used towards themselves. One of the greatest respects they now to Princes is, the presenting them with a consecrated sword: which when it is done, by Pope Sixtus the IVth's order, these words are said; *This pontifical Sword denotes the highest temporal power, conferred by Christ upon the Pope his Vicar on Earth;* Sacrar. Ceremoniar. lib. 1. sect. 7. f. 36. according to that, *All Power is given to me in Heaven and on Earth; and in another place, He shall reign from Sea to Sea, and from the River to the ends of the Earth.* The Ceremonies also of the Pope's state are such as plainly speak the same. "When the Pope makes a Feast, if a King be present, he sits at the Table below the First Cardinal Bishop. The Emperour or Sacr. Ceremon. lib. 1. f. 19. King bring in Water to wash the Pope's

- “ hands. The most noble Prince carries the *Ibid. f. 20.*
 “ first Dish, whether he be the *Emperour*, or
 “ a *King*. When the *Emperour* comes to *Rome* to *f. 22.*
 “ be crowned, as soon as he comes in sight of the
 “ *Pope*, uncovering his Head, he venerates him, his Knee
 “ touching the ground; when he approaches farther to the
 “ steps of his Seat, he bends the Knee; and after this he
 “ comes to the *Pope's* feet, and devoutly kisses them in re-
 “ verence to our Saviour: the *Pope* chearfully looking up
 “ on the *Emperour*, receives Him to kiss his Hand and
 “ Mouth. Then the *Emperour* again bending the Knee of-
 “ fers a Summe of Gold, at the *Pope's* Feet. An *Emper-*
 “ is admitted to kiss his Feet and Hand; a *King* to kiss his
 “ Hand and Mouth; all other Prelates and Nobles belong-
 “ ing to the *Emperour* to kiss his Foot onely. (Quite con-
 trary to what was practised of old, for when *Charles* was
 crowned by *Leo III.* *Baronius* acknowledges that the *Pope*
 met him at *Numentum*, and there received him with great
 veneration: but several other Historians tell us, that *Leo*
 crowned and adored *Charles the Great*.) “ The
Uspensius, Tri- “ *Pope* gives reverence to no Mortal Man
themius, &c. “ by manifest rising up from his Seat, or by
ad an. 801. “ bowing his Head, or uncovering it: indeed
 “ after he has received the *Roman Emperour* to the kiss of
 “ his Foot and Hand sitting, he rises a little
Sacr. Cerem. l. 3. “ receiving him graciously to the kiss of his
sec. 1. cap. 2. “ Mouth, with a mutual embrace of charity
 “ and he does sometimes the same to great Kings; but all
 “ other Princes and Prelates; he receives them to kiss his
 “ Mouth, not rising up, but sitting.
 “ When the *Pope* is going to be crowned, the Lay-person
 “ that is the most Noble, though it be the
Sacr. Cerem. l. 1. “ *Emperour*, or a *King*, carries up the train
sec. 2. f. 12. “ of his Garment: (*Pluvialis*) After this
 “ when he goes the Procession, and gets on Horseback,
Ibid. fol. 17. “ the Chief Prince that is present, though he
 “ be King or *Emperour*, holds the Stirrup of
 “ the

the Pope's Horse, and leads his Horse by the Bridle a little way. If there be two Kings present, the greater holds the Bridle on the right-side, the Lesser on the left. But if the Pope does not go on Horseback, but in a Chair, four of the chiefest Princes, although the Emperour be among them, ought to carry the Chair, with the Pope in it, a little way, in honour of our Saviour Jesus Christ. This stale pretence of the Honour of Christ (which our Thomas wore thread-bare) is extremely absurd here, and it had been more agreeable to have said, in contempt of him: For the Cere- monial tells us a little before, that in this Procession, the Sa- crament is carried upon a white Horse, having at his Neck a well sounding Bell, which Horse is led by a Servant of the Sacrist. If this be done in honour of our Saviour, Why does not the Emperour or King rather lead that Horse by the Bri- dle, upon which (according to their opinion) our Savi- our himself sits? A Servant of the Pope's Servant leads his Horse, and Emperours must lead the Pope's; nay, upon the shoulders of Kings he must be carried, when Christ can have onely a Beast to carry him: This is well contrived for the Honour of Christ, and is just such honour as was done him by their S. Lewes the French King; who was contented to leave the Eucharist (that his Saviour) with the Sultan for a pledge, till he redeemed it, by paying his ransom; according to those Verses of the Epigram.

Ibid. f. 16. Ducitur per familiarem Sacristæ equus albus, mansuetus, ornatus, portans Sacramentum, habens ad collum tintinnabulum bene tinniens.

Vid. Martyrolog. Franciscan. ad 25 Aug. p. 372.

*Accepit pignus Victor Saladinus Jesu,
Redderet ut regnis, te Ludovice, tuis.*

What is,

*Lewis the Saint, when Prisoner he was ta'en,
His Liberty and Kingdoms to regain,
By the Victorious Saladine was drawn,
To leave in's hand his Saviour for a pawn.*

And as ridiculously altogether does that humility, look which the *Pope* affects, in all the state of his Coronation. For when the *Pope* comes to the *Lateran Church*, he is led to the Marble Seat, before the Principal Gate on the left hand, which Seat is called *Stercoraria* there they make the *Pope* sit down, or rather he sits in a lying posture; then the *Cardinals* approaching honourably raise him up, saying, *He raiseth the poor out of the Dust, and the needy from the Dunghill, that he may sit with Princes*, &c. The *Pope* also takes a handfull of Money (it must be all brass Coin, by reason of what follows) and he throws it among the People, saying, *Silver and Gold have I none, but such as I have give I to thee*. Which last, is the most profane and lewd personating an Apostle imaginable, by him that has much Money as every one knows, but can work no Miracles as he did that spoke those words.

* See Platina's conjecture of the name, in the Life of Joh. 8. *Sentio felle illam*, &c.

Thus I have represented the slavish Homage, usurped Power and insolent State, the Later *Popes* have challenged which *Thomas* did so stiffly maintain, and our King *Henry* to a time resist, though not with that success the cause deserved. I will onely, for a Conclusion of this Digression, show, that what the King contested in the case of *Appeals*, *Homages*, *Investitures*, *Collation of Benefices*, and the like, was but the same that other Kings before and after him did, who had due care to secure their own and their Subjects good, by opposing the unjust Oppressions of the *Roman See*.

Gregory the VIIth was the first great troubler of the Christian World, by a new sort of Excommunications, in which he pretended to deprive *Henry IVth* of all imperial administration, and to absolve his Subjects from that Oath, *Quod*

Vid. Platinam in
vir. Greg. 7.

fidem veris regibus prestare consueverunt, (*Platina* speaks) whereby they used to affirm their fidelity and allegiance to true Kings.

As if when he had pronounced his words of Excommunication

on, all *Kingship* miraculously vanished, just as the *Elements* after the words of Consecration; well might he that was practised upon Kings, say (what *M. Paris* tells us he confessed to his Cardinals when he came to see) that he had grievously sinned in his Pa-
M. Paris ad an. 1086. p. 13.
 roral Charge, and by the instigation of the devil, had raised the anger and hatred of God against Man-
 ind. This Pope demanded *Faalty* of *William* the Conque-
 and the *Moneys* that were used to be paid to the Pope.
William granted the *Moneys*, but the *Homage* he peremp-
 rily denied. *Fidelitatem facere nolui nec volo.* *Faalty*
 neither had nor would grant him,
 cause, says he, "I neither promised
 in my self, nor do I find that my
 Predecessors have done that to your Predecessors. The mo-
 he speaks of is, no doubt, that which was called *Peter's*
 nce, and was a voluntary gift, not any sign of *Homage*,
 and therefore *Hoveden* says, expres-
 sly, *This Penny is the King's Alms.*
 and *M. Paris* tells us, that *K. Offa*
 gave it, to maintain a School of En-
 ish-men that flourished at *Rome**,
 and to encourage those that came
 thither. In the Controversie, after
 his, betwixt *Anselm* and *K. Rufus*, about Appeals to the Pope,
 the King was angry at the mention of the Pope's name, and
 told him, that no *Arch-Bishop* or *Bishop*
 of his Kingdom was subject to the Ro-
 man Court or Pope. And urged this,
 that he had all the *Liberties* in his
 Kingdom, which the *Emperour* challen-
 ged in the Empire, and mentions it as
 a known case, that the *Emperour* had
 power to nominate whom he pleased to be Pope; and there-
 fore *Anselm* was accused by him as a *Traytor* for seeking to
 appeal to him, to which, says *M. Paris*, most of the *Bishops*
 agreed. He that has a mind to see this Controversie about

Inter Epistolas Lanfranc. in Biblioth. Cotton.

Denarius hic Eleemosyna Regis est. Hoveden. Annal. part. 2. in Hen. 2. pag. 343.

* *M. Paris, in vit. Offa 2. p. 29.*

Matt. Paris, ad an. 1094. p. 19.

Quod ipse omnes libertates haberet in regno suo, quas Imperator vendicabat in Imperio. Ibid.

Homage, menaged betwixt the Pope and the French, may consult *Marca de Concord. Sacerdotii & Imperii*, lib. 6. c. 33. Especially the Contentions betwixt Boniface the VIIIth. and Philip the Fair. But that which he (I suppose) durst not mention concerning the King, but is told us by many others, shows with what scorn the Propositions of owning the Pope's Sovereignty were entertained by him. For when Boniface told him in his Letter, that he was subject to him in Spirituals and Temporals, that the Collation of Benefices and Prebends did not belong to him, nor their Profits in their vacancy, and that whosoever thought otherwise he reported them Fools, &c. The King's Answer to this was very smart, which begins thus. Let your Great Foolishness (instead of Humbleness) know, that in Temporal matters we are subject to none: and goes on to tell him, that the Collation of Benefices, and their Profits in their vacancy did belong to him, and that if of another mind he accounted Fools & Demons.

Sciat tua Maxima Fortitudo, in temporalibus nos alicui non subesse. Apud Nich. Gillium, in Philip. Falchr. citat. à plurimis scriptor. v. Catalog. Test. verit. p. 1687.

that were of another mind he accounted Fools & Demons.

It would be too long, to discourse farther about Collation of Benefices, and Reservations of Prebends, which the Pope used to bestow upon Strangers. How France complained of them to Lewis IXth, and how thereupon he restored to the Bishops their Canonical Right, and prohibited the encroachments herein of the Roman Court, the Reader may consult the Learned *Marca, de Concord. Sac. & Imp. lib. 4. cap. 9.* who adds, "To this most glorious King is owing the first restitution of Liberty *, which by his Edict after the change of Discipline in the Collation of Benefices, he procured in the Year 1268. under which one head were contained almost all the Contentions between the Bishops and the Roman Court. In this Authour you may see the

* The Liberties our Thomas so much talked of, were not Liberties of the Church, but inslaving it and the Kingdom to the Pope.

Constitution of Charles VIIth, and other Kings against all Strangers having any Benefices in France. See also *Lib. 4. Cap. 12. Sect. 3, 6.*

As for England, I refer the Reader to that remarkable Epistle of Rob. Groshead Bishop of Lincoln, in *Matt. Paris, ad an. 1253. p. 870.* where you find him vehemently opposing the Pope in his Claim of Conferring Benefices.

I'll onely add, that this Bishop (as the same Authour informs us) made up an exact and punctual Account of the Profits that Strangers carried away by these Grants of the Pope, *Matt. Paris ad an. 1152. p. 859.* and it was found that the Summe came to above 70 Thousand Marks, and that the mere Revenue of the King by computation did not arise to the Third part of it.

But it is more than time to come to the Fourth and Last Head.

4. Concerning Thomas his Death. We left all things in appearance fairly agreed betwixt the King and Him, and promising peace: but all was quickly disturbed by new Quarrels; For the Pope, upon the desire of Thomas, sends Letters to suspend the Arch-Bishop of York, and to excommunicate the rest that had a hand in the Young King's Coronation, as also such as detaining the possessions of the Church, would not restore them, unless within Fifteen Days they made full satisfaction; which Letters he sent over before him.

4. The Death of Thomas.

And now Thomas went over into England, and when he came to Canterbury, the King's Officers came and demanded in his Name to take off from the Bishops their Excommunication (for it's altogether an unlikely story which Thomas told them, that what he did, was done *Ipsius Regis consilio & voluntate*, by his counsel and will, when he had employed them to crown his Son.) This

Baron. *Ibid. p. 623.*

Ibid. p. 621.

Thomas refused to doe, unless they would take an Oath to obey the Commandments of the Pope; which they would not submit to, saying, that such an Oath was not to be taken

without the *King's* consent, because it was contrary to the Princes Dignity, and the Customes of the Kingdom.

Thus they parted, and the Bishops went over Sea to the King, to acquaint him herewith. [These are Saint-like qualities indeed, for one that had suffered 7 Years banishment, to have learnt no better to temper his passions by his afflictions, but immediately to seek his private revenge, after his peaceable restitution to his Church; for *M. Paris* tells

M. Paris ad an.

1171. p. 124.

us, that even upon *Christmas* day, after he had preached to the People, he solemnly excommunicated one *Robert Broc*, who had cut off the Tail of one of his Horses that carried his provisions.] The King, upon hearing these complaints, was so incensed that he broke out into passionate words, expressing his wonder, that none did revenge him of one Priest, who so disturbed his Person and Kingdom, and sought to deprive and disinherit him of his dignities: Which Speeches being heard by Four Knights (*William Tracy, Hugh Morvill, Richard Breton, and Reginald Fitz-Ur(e)*) they interpreting his words in the worst sense, presently posted over into England, and slew *Thomas* in his own Church, whose dying words were these: *I commend to God, our Bl. Lady, with the Saints Patrons of this Church and S. Denis, my self and the Cause of the Church.* Though the King seemed to give occasion to his Murther by his Speeches, yet he protested, as Almighty God should judge his Soul, that it was neither acted by his will or consent, nor wrought by any devising of his, and humbly submitted to any penance the Church should enjoin him. The condition of the King's Absolution was, the granting away all that he contended for all

Baron. ad an.

1172 p. 636.

this while, and giving the *Pope* more power in England than he had before: For these were the terms. To maintain 200 Knights in the Holy Land, for a whole Year, giving each Knight 300 Crowns. To abolish the Statutes of *Clarendon*. To restore to the Church of *Canterbury*, and to all *Thomas* his friends, all their Possessions. And if the *Pope* required it, to go in-

to Spain to free that Land from the *Pagans*; to all which he agreed, and both he and his Son swore to the *Legates*. But besides all this, he crossed into *England*, and underwent such a penance at *Thomas* his Tomb, after his Canonization, as became no *King* to undergo, nor any thing, but the insolency of *Monks* to inflict. For as soon as he came within sight of the *Cathedral*, where he was buried, stripping himself naked, save only that he had one sorry Coat on, he went his pilgrimage bare-foot in the sight of all the people, through the dirty ways and streets; and continued all that Day, and the Night following watching and fasting at *Thomas* his Tomb; Then the Convent being called the next Day together, he received more than double the stripes that *S. Paul* did from the *Jews*; for he received upon his naked Body *Eighty Three* Lashes from the *Monks*, and beside was *Five* times flassht by the Bishops that were present *: and returned bare-foot the Day following, without receiving any sustenance.

Baron. ad an.
1174. p. 652.

*Quinques ab
Episcopis casus.*

* But *Rabadeneira* has much increased the number of his stripes, for he says in his life, that there were more than 80 Bishops and Monks present, and every one of them gave him three Lashes, and he was lashed by them distinctly five times. *Ribaden. Flos Sanctorum*, pag. 640.

Matth. Paris says, *A singulis viris religiosiis, quorum multitudo magna congenerat, idus ternos vel quinos excepit.* p. 130.

Harpfield says, *Virga ab Episcopis quinques, à singulis monachis (quorum numerum erat supra octoginta) ter casus est.* *Hist. Anglic.* p. 337.

Thus we have given an account of this *Canonized Prelate*; the sum of whose Merits living and dying was this, That he zealously asserted the *Liberties* of the Church; but if you ask farther what those *Liberties* were: we shall find them to be much of the same nature with those *Liberties* that the Pope challenges for himself in the *Decretal*.

If the Pope be negligent of his own or others salvation——though he lead innumerable people by droves with him to hell, yet no mortal man presumes to reprehend his faults; because he is the Judge of all men, and to be

*Decret. 1 Part. distinc.
40. c. 6. Si papa sua.*

be judged of none, unless he be found to deviate from the Faith. These are *Liberties*, which no old Saints I am sure ever contended for; but you see the Pope has enlarged the Charter to the Saints of his own making; and one of his greatest

Bellarmin. l. 4. de Rom.
pontif. cap. 5. in fine.

Champions has made all sure, when he tells us; *If the Pope should err by enjoying the practice of Vices, or prohibiting Vertues, the Church is bound to believe those Vices to be good, and Vertues evil, unless she will sin against conscience.* In this way (and none else that I know of) Thomas may be a Saint, but we must put out our eyes, before we can believe it.

And if we have no evidence of his Saintship, we are then at a loss to understand how he comes to be a Martyr: his being murdered in his own Church will not do it, without the other; for how many greater Persons than he have come to untimely ends, that yet were never put into any Martyrology? We have no concern to excuse or defend the murdering zeal of Private persons, but desire that such practices, as these upon him, may be for ever detested, though designed to never so good an end. But we know there have been Popes, that have excused such practices upon excommunicated persons (who yet had many of them as far more to show for their being Saints, than excommunicating Thomas) witness Pope Urban the III.

Decret. part. 2. caus.
23. qu. 5. c. 47.

who in an Epistle, says. *Non enim eos homicidas arbitramur, &c.* We do not think those to be homicides, who burning with zeal towards their Catholic Mother, against the Excommunicate, have happened to kill some of them. Let them have the brand of barbarous murderers that killed him, but still I can see nothing of a Martyr in him: The words he used at his death, have more in them, that looks like a confession of his Faith, than hitherto I remember to have met with in his story, but this commending of himself to the Patron Saints of Canterbury Church, to the Virgin Mary, and S. Denis, tells us how he was abused by superstition, more than he had a true understanding of Religion. I think, considering his former behaviour to his

Prince

Prince, such a confession would have better fitted his Mouth, as Radulphus made, when he was a-dying, who lifting up his wounded hand, spake thus to those about him. (*) *With this*

(*) *Baxonius* himself confesses that *Vespergensis, Sigebertus*, and others report, that he repented at his death, of his rebellion against *Henry*, and confessed that by God's just judgment his right hand, with which he swore to the Emperour, was cut off. *Baron. ad an. 1080. p. 341.*

hand I swore to my Lord Henry (the Emperour) that I would not hurt him, nor lay trains against his honour, but the Popes commands brought me to this, that violating my Oath, I usurped undue honours to my self; and so presently died. If *Thomas* had expressed more of such like penitence, and less confidence, he would have looked more Martyr-like, unless he had suffered in a better cause; but all things considered, I think it would not be more profane or ridiculous, for a Man to pray, that he might ride to Heaven upon *Father Garnet's* fabulous straw, than to pray, to be able to ascend thither by *Thomas's* blood, which was, as you heard, a piece of their Devotions to him.

*Helmoldus
Chron. Sclavon.*

It is very observable, what *Casarius* the Monk, who lived a few years after his death, has told us, that after he was slain, there were presently hot disputations concerning him; some saying he was damned, as being a betrayer of the Kingdom; others that he died a Martyr, for defending the Church. This question was canvassed, says he, among the Masters at Paris:

*Casarii Dialog.
distinc. 8. c. 69.*

Master Rogerus swore, that he was worthy of death, but not of such a death; judging the constancy of the blessed Man to be contumacy; but *Peter Causer* swore on the contrary, that he was a Martyr worthy of God, having been killed for the defence of the Churches Liberty; but, says *Casarius*, *Christ* solved all the doubt, when he glorified him with many and great signs; that is, after his Death, for he says before, that he shone with no Miracles in his persecutions. Thus we are referred to Miracles, the last refuge, and surest defence of any desperate cause in this Church; and

and now let the probabilities be never so great to the contrary, let the Saintship of a Person, with never so good reason be questioned, if the Pope once think fit to make him a subject of peoples veneration, I'll warrant the Monks will fit him with all sorts of wonders to countenance both his canonization, and the peoples devotion. And they were not wanting here in Thomas his case, which come now, for a Conclusion, to be considered.

Concerning the Miracles
ascribed to Thomas.

Baron. ad an.
1173. p. 642.

Idem Ibid.
p. 644

A while after his death the World begins to ring with the noise of his Miracles; so that Petrus Blesensis writes, that England need not envy the Indies; they had their Thomas the Apostle; we have Thomas the Martyr; he shall suffice me, who has the name of an Apostle, and does imitate him in Miracles, or overcome him. Now we are told, that by his merits God raised the dead, gave sight to the blind, hearing to the deaf, and feet to the lame, cleansed Lepers, healed the infirm, and freed those that were possessed with Devils. But these are common Themes, and it's a hard thing to find any Saint almost in this Church, of whom the same has not been said, when they came to be canonized. I'll present therefore the Reader with some rare and extraordinary particulars, which I find are related concerning him, both in his life-time, and after his death, by which he may judge concerning this proof of his Saintship.

Gononi Chronicon
SS. Leipar. p. 177.

Thomas, we are told, from his Youth had vowed his chastity to the Bl. Virgin; and being, on a time, among some of his Companions, (before he was Arch-Bishop) he heard them boasting of their Mistresses, and the special presents they had received from them. Thomas told them, that they vapoured foolishly, for he had a Mistress that far excelled all theirs; who had bestowed such a present on him, that they never saw any thing like it. All this he intended in a spiritual sense; but, they urging vehemently that he would show them what he talked of; he ran to the Church, and prayed the

the *Bl. Virgin* to pardon the presumptuous word he had spoken of her. To whom she appeared, in a Vision, and encouragingly told him, that he did well to cry up the excellency of his *Mistress*; and she gave him a very fine and very little Box; which his Companions snatcht out of his hand, and opening, saw something of a purple colour, and taking it out, beheld a wonderfully fine *Casula*. (a Garment which the Priests wear.) This story came to the Ears of the Arch-Bishop of *Canterbury*, who sent for *Thomas*, and learnt of him the truth of it, whereupon he secretly determined in his mind to make him his *Successor*. But this favour of the Virgins in the present of a new Garment, was not so wonderfull, as another we are told of, that concerned an old one. For when he was *Arch-Bishop*, he used to wear a Hair-shirt next his skin on *Saturdays*, (a Day dedicated to the *Bl. Virgin*) which being rent, *Wickman* tells us that the *Bl. Virgin* held his shirt, whilst he stitched it; but *Gononius* reports it thus. There was an *English* Priest, that daily said the Mass of the *Bl. Virgin*, because he had not skill to say any other; who being accused, was suspended by *Thomas* from his Office, for his want of skill: *Thomas* on a time had hidden his Hair-shirt under his Bed, that at a convenient season he might secretly sow it: the *Bl. Virgin* appeared to the aforesaid Priest, and commanded him to go to *Thomas*, and tell him that the Mother of God had granted leave to the Priest, that daily celebrated her Mass, and was suspended, to officiate again; by this token, that she, for whose Love he said Mass, had sowed his Hair-shirt that lay in such a place, and had left the red Hair with which she sowed it. *Thomas* hearing this, was amazed, and found it so as the Priest related, and gave him power hereupon again to officiate.

Besides, the *English Legend* in his Life relates, that when he was at *Rome*, upon a Fasting-day, a Fowl being provided for his Dinner, because no Fish could be bought, the *Capon* was miraculously turned into a *Carp*. (rather than the holy Man

Gonon. Ibid. p. 176. & Wickman's Sabbatismus Marianus. p. 73.

Man should break the Orders of the Church.) It may be perhaps a farther strengthening to our Faith in this matter, to observe that the *Irish* Saints have been very notable at these *Conversions*. *S. Rioc* entertained *S. Adam* the Bishop, and set

Colganus ad 6. Febr. in vit. S. Rioci. p. 268.

a great Supper of Flesh before him: But the Bishop would not eat *Flesh*, but blessing the Meat, it was turned into

Bread, and Fish, and Honey. And in the Life of *S. Moedoc*, we are told, that when *S. Molua* had killed a fat Calf, for to receive

Colganus, Ad. Sanct. Hibern. ad Jan. 31. p. 221.

him, hearing that *S. Moedoc* did not eat flesh, he blessed 8 Pieces of Flesh, and they became 8 Fishes; but the Bishop

knowing by inspiration how they were made Fishes, he blessed them again, and they were turned again into 8 pieces of flesh: which *S. Molua* seeing was displeased, for he had no other Fishes in his Monastery; and therefore before them all he blessed them again, and they became 8 Fishes the 2d. time: and here this pretty contest ceased, and for the honour of *S. Molua*, he was contented to feed upon them, though I warrant you he could have held play with him longer in these changes. But to return to our *Thomas*. *Polydore*

Polyd. Virgil Angl. Hist. lib. 13.

Virgil has told us a remarkable story how God miraculously vindicated *Thomas* against his Enemies in his life-time. "For,

"says he, *Thomas* being accounted the King's enemy, began to be contemned, and hated by the common people, that coming to a Town called *Strode*, the Inhabitants of that place minding to put an affront upon this good despised Father, presumed to cut off his Horses Tails which he rode upon: but hereby they brought a perpetual reproach upon themselves, for afterwards it fell out, by the pleasure of God, that all the race of those Men, that committed this fact, were born with Tails, like brute Beasts. (whence the Proverb comes of *Kentish-Longtayles*.) But this note of infamy is long since worn off, together with that generation of Men that so sinned; (which was cunningly put in, to save the credit of a lewd Fable.)

These

These you will say are pretty fair attestations of his Saintship, in the way of Miracle, *while he lived*; but are nothing to what we are told of the wonders that proclaimed his *same after his death*. The first sort, I shall mention, are those that were shown upon his Murderers.

Hoveden tells us that all men shunned their company, and none would eat or drink with them; they cast the fragments of their Meat to the Dogs, and when they had tasted them they would eat no more of them: so manifest was God's vengeance, that they who contemned the Lord's anointed, were condemned even by Dogs.

S. Antoninus says, that of those who killed him, some with their Teeth gnawed off their own Fingers by pieces, others had their Bodies flowing with corrupt matter, others were dissolved by the Palsie, and others miserably died of madness: (though any body else, besides this *Canoniz'd Historian*, would wonder, how these *Four* sorts of Judgments could destroy above one a piece, when there were but four Men to be destroyed by them.)

Antonin. Hist.
Tom. 2. p. 706.

As for *Thomas* himself, if *Visions* and *Revelations*, and lying Miracles can do him any kindness, there are good store prest in his service; A little before he returned out of banishment, it was revealed to him, that a few days after his return he should go to Heaven, by dying a Martyr; and we are told, that while he was praying at the Monastery of *Pontiniac*, he heard a voice from Heaven, saying, *O Thomas, Thomas, my Church shall be glorified in thy blood*.

Antoninus Ibid.

Harpsfield Hist.
Eccl. Angl. p. 334.

A certain young man being under an infirmity, his Soul went out of his Body and returned again; and he said that he had been rapt up into Heaven, and saw an empty Seat mightily adorned, placed among the Apostles; and when he asked for whom that magnificent Seat was prepared; an Angel answered, it was reserved for a certain great Priest of the *English Nation*; which was understood of *S. Thomas*.

Heraclius

Heraclius also, the *Patriarch* of *Jerusalem*, coming into *Eng-*
land, related this Vision. "A certain
Capgrave in the Life of Thomas, f. 292. "Frier was sick to death in a Monastery of
 "the Holy Land, the Abbot desired him

"to certifie him of his state after death, which he promised,
 "and died. A few days after he appeared to the Abbot,
 "and told him that he enjoyed the Vision of God, and that
 "you may not doubt of my happiness, know, says he, that
 "when I was carried by Angels into Heaven, there came a
 "great Man with an unspeakably admirable procession follow-
 "ing him, of Angels, Patriarchs, Prophets and Apostles, &c.
 "This Man stood before the Lord as a Martyr, all his
 "Head being torn, and his blood seeming to distill from the
 "clefts of his wounds. To whom the Lord said: *O Thomas*,
 "thus it becometh thee to enter into the Court of thy Lord;
 "and added, I will give no less glory to thee, than that I
 "have bestowed on *Peter*: and the Lord took a mighty
 "Golden Crown and put it upon his wounded Head. The
 "Frier added, know for certain, that *Thomas of Canterbury*
 "is slain about this time, mark my words and observe the
 "time: and so he vanished. This the Abbot told to the
 "Patriarch, who related it in *England*. As soon as *Thomas*

Lord Herbert
Henry 8. p. 438.

lay in the Quire upon the Bier, in the Morning lifting up

Hoveden Hist.
p. 299.

Lord Herbert
Ibid.

is that which the *Sarisbury Breviary* refers to
 in their Rithmes,

Brev. Sar.
Lec. 9. in
Transf. Thomæ
Jul. 7.

Aqua Thomæ quinquies varians colorem
In lac semel transit, quater in cruorem.
Ad Thomæ memoriam quater lux descendit,
Et in sancti gloriam cereos accendit.

That is,

*Five times his Water changed colour quite,
Four times bloud-red, and once not Milk more white;
And that S. Thomas fame might never dwindle,
Four times did Light descend, and Torches kindle.*

As for the Reliques of *Thomas*, they have done mighty feats; for a Monastery of *S. Martin* in *Arthoise*, having got his *Rochet*, and part of his *Hair-shirt*, (with his bloud sprinkled upon them, so as never to be washed out) his *Ring*, and some other things; they have upon Record a Catalogue of 67 Miracles wrought by them; nay, some that had visited his famed Reliques at *Canterbury*, and found no benefit by them, had relief here at this Monastery.

Stapleton de 3 Thomas, p. 108, 109.

The worst is, that there is some reason, one would think, to question those wonderfull relations, (of Miracles wrought by his Reliques) as forgeries, since there was so plain a cheat about his Reliques; for the most sacred of them was so apparently. A piece of his *Crown* that was pared off by his Murtherers, was pretended to be kept as a Relique in the Church of *Canterbury* in one place, and *Erasmus* says, that the whole face of *Thomas* being set in Gold, was kept in a Chapel behind the high Altar, and they told him that the rest of his body lay in his shrine; but when *Henry VIII.* caused his shrine to be defaced, they found an intire body compleat within the same, says *Lambert*, as some alive then present can testifie. But be that how it will, we are come to this fine pass at last, that *Cæsarius* has pleaded, that even the pretended, but false Reliques of *this Saint* can work Miracles.

Colloq. Peregrin. religionis ergo.

Lambert peramb. of Kent, p. 248.

Cæsarius Dialog. dist. 8. c. 70.

For, says he, a certain Souldier, a great lover of *Thomas*, was inquiring every where how he might get any of his Reliques; which a crafty

“ Priest

Q

“ Priest hearing, at whose house he sojourned, said to him;
 “ I have by me a Bridle which *S. Thomas* long used; which
 “ the Souldier hearing, gave him the Money he asked for it,
 “ and received the Bridle with much devotion. And God,
 “ to whom nothing is impossible, willing to reward the
 “ faith of the Souldier, vouchsafed to work many Miracles
 “ by that Bridle in honour of his Martyr; which the Soul-
 “ dier considering, built a Church in honour of *Thomas*,
 “ and instead of *Reliques*, put therein this *Bridle* of the
 “ cheating Priest.

And now who is there, after all this, but will expect, that
 mighty wonders should be told us were wrought for the re-
 lief of those who in their distresses did invoke him? Of
 this kind *two* or *three* Instances will serve for a Conclusion
 of my Discourse about him.

“ There was a Bird, says the *Festivale*, that was taught to
 “ speak, and could say *S. Thomas*; it hap-
 “ pened that this Bird, sitting out of his
 “ Cage, a Spar-hauke seized on it, and was
 “ ready to kill it: but the Bird crying, *Saint*
 “ *Thomas* help, the Spar-hauke fell down dead; *His infir-*
 “ *rence is very strong*, that if he heard the Bird of his greta
 “ grace, moch more will he here a Christen Man or Woman,
 “ that cry to him for help and succor. King *Lewis* of *France*,
 “ you’l say, was extraordinarily heard, who
 “ coming over, to offer at his Tomb at *Can-*
 “ *terbury*, and praying for a safe passage, he
 “ obtained (*I suppose by some voice that assured him*) that nei-
 “ ther he, nor any other from thenceforth, that crossed the
 “ Seas between *Dover* and *Wishsand*, should suffer any loss or
 “ shipwreck. (*Credat Judeus apella.*)

But the finest contrivance, methinks, is that wonder for a
 “ special Friend of *Thomas*, who being under
 “ an infirmity, came to the Tomb of the Saint,
 “ to pray for the recovery of his health, which, says the sto-
 “ ry, he received to the full. But being returned home, he
 “ thought within himself, that perhaps that infirmity was in-
 “ flicted

Festiv. fol. 80.
et Antoninus loc.
citat. p. 707.

Lambert's peramb.
of Kent, p. 143.

stiched on him for his salvation, and was for the greater profit of his Soul, than health was; and therefore returning to the Sepulchre of the Saint, he prayed, that what should most conduce to his salvation, whether sickness or health, that *Thomas* would obtain it for him of the Lord. Whereupon his infirmity returned again upon him. And it was very friendly done of him, to impute the return of his distemper to the Saints foresight, of the danger of his continuing in perfect health. Some there were also, whom *S. Thomas* would not cure, in civility to other Saints, (though you may be sure he could have done it himself.) So *Capgrave* tells us, that a Clerk, having been troubled with Vomiting, and a Bloody Flux, and a Pain in his Eyes, that he was almost blind; this Man Fifteen Days together had implored the Martyr's help at *Canterbury*: To whom *Thomas* at last appeared; and bid him rise quickly, and go to *Durham*, to *S. Cuthbert*, and by his merits he should obtain mercy and health. For (said he) I will have my languishing Patients and Servants go to him for Cure, and his come to me; and the first day he came thither he was cured. It's very observable, that this Clerk had served *Thomas* before his exile, and so could less take it ill, to be sent on his errand so long a journey. But the most shamefull fiction is that which is told us in the History of the Monk of *Canterbury*, *De miraculis Thomæ*; concerning one *Eilwardus*, who, in his Drink, broke in to a Man's House, and stole some of his Goods, who laid such an action of Felony against him, that he was condemned to have his Eyes put out, and his Privities to be cut off, which sentence was executed upon him; and he being in danger of Death by Bleeding, was counselled to pray to *S. Thomas*; in the Night he had a Vision of one in white Apparel, who bid him watch and pray, and put his trust in *God*, and our *Lady*, and holy *S. Thomas*; The next Day the Man rubbing his Eyes, (to be sure he did his forehead that wrote it) they were restored; and a little after rubbing the other place, his *Pendenda* (as he

Capgr. vit. S. Cuthbert. fol. 78.

V. Fox Martyr. Tom. 1. p. 293.

calls them) were also restored, *Principio quidem valde parva, sed in majus proficientia*, very small at the first, but growing still greater, which he permitted every one to feel that would.

This very story, no doubt, is that which the Verses at the beginning refer to, *Membris donat castratos*, &c. And which the old *Roman Breviary* points at, when it says thus: "Tho-

Brev. Roman. antiq. LeH. 9.

"mas stretched out his powerfull hand to unusual and unheard-of Wonders; for even they that were deprived of their Eyes, and of those parts by which Man-kind is propagated *, by his

* *Membris genitalibus privati.*

"Merits had the favour to receive new ones. I dare trust this Miracle with any Reader to believe it if he can: But, methinks, it had been better contrived, if the circumstances of the *last story* of *Thomas* his Friend, had been reserved for *this wonder*: it had been enough to declare the power of the Saint, to have received a full recovery of these parts; but it might, and ought to have been referred to his discretion, whether it would not be more for the health and profit of the Patients Soul, to return presently into his *castrated estate*, wherein this *somes peccati* would be extinguished, and his after chastity better secured; and more perhaps for the good of the World, it should be so; since it might be hazardous, what kind of Race might spring up from a drunken Thief, thus miraculously inabled to propagate a-new.

The Reader has seen a pleasant part the Monks of *Canterbury* have played, in setting up *Thomas* for a Saint and Martyr: and they did it so successfully, that we are told of a

W. Sumner, Antiq. of Canterb. p. 249.

Hundred Thousand People, that in some Years have come to pay their Devotions to his Shrine: nay more that their zeal towards him was so hot, as sometimes they seemed to have but little consideration of the Bl. Virgin her self, and none at all of *Christ*. For there being three Altars in the Church of *Canterbury*, one dedicated to *Christ*, another to the *Virgin Mary*,

Mary, and a third to *Thomas*; we are told out of an old Leger-book of that Church, that one Year the Offerings at the Shrine of *Thomas* amounted to 954 l.

Cited by Foulis, Hist. of Popish Treasons, &c. pag. 17.

6 s. 3 d. when those to the *Bl. Virgin* came onely to 4 l. 1 s. 8 d. and to *Christ* nothing at all.

I wonder not that these things were countenanced and promoted by the *Pope*, whose *Slave* he was, as well as his *Saint*; but it's strange, methinks, that all Christian Kings should not be concerned to vindicate the abuse to them all, in the most vile usage of our *K. Henry*, such as no example in any Age can parallel; by obtaining at least, that such a Rebel to his Prince should be blotted out of the Kalendar of *Saints*, and no longer publicly venerated as a *Martyr*.

Concerning Patron Saints; or, Devotions to Particular Saints, in particular Distresses.

To *S. Apollonia*, for the Tooth-Ach.

Hora sec. us.
Sarum. f. 80.

Antiphona.

Virgo Christi egregia
Pro nobis, *Apollonia*,
Funde Preces ad Dominum
Ut tollat omne noxium;
Ne pro reatu criminum
Morbo vexemur dentium
Vel capitis torquentium.

Great Virgin *Apollonia*,
To God our Intercessor
prove,
That he, when thou requestest,
may,
All noxious things from Us
remove;
Lest our great crimes be pun-
ished
With vexing pains of Teeth
or Head.

Q 3

O emm.

Oremus.

Let us pray.

OMnipotens & sempiterna Deus, spes & corona omnibus tibi fideliter servantibus; qui B. Apolloniam gloriosam Virginem & Martyrem, excussionem dentium pro tui nominis fide passam, in cœlestibus collocasti; tribue, quæsumus, omnibus memoriam ejus piè colentibus, perpetuâ pace gaudere, & à periculis tam animæ quàm corporis liberari.

Per Christum, &c.

Almighty and everlasting God, the hope & crown of all that faithfully serve thee; who didst crown in heavenly places blessed Apollonia that glorious Virgin and Martyr, who suffered the beating out of her teeth for faith in thy name; Grant, we beseech thee, that all who devoutly venerate her Memory, may rejoice in perpetual peace, and be delivered from all dangers both of Body and Soul.

Through Christ, &c. Amen.

But this matter is still more express, in the *Hora B. Virginis sec. usum Romanum*, p. 140.

Antiphona.

BEata Apollonia grave tormentum pro Domino sustinuit; primo, tyranni extraxerunt dentes ejus cum malleis ferreis; & cum esset in illo tormento, oravit ad Dominum Jesum Christum, ut quicumque nomen suum devote invocaret, malum in dentibus non sentiret.

Bless'd Apollonia sustained great torment for the Lord; First of all, the Tyrants drew out her Teeth with Iron Hammers (a new way of drawing Teeth) and when she was in that Torment, she prayed to the Lord Jesus Christ, that every one that should devoutly invoke her name, might feel no pain in their Teeth,

Vers.

Vers. Ora pro nobis beata Apollonia.

Resp. Ut digni efficiamur promissionibus Christi.

Oratio.

OMnipotens sempiterne Deus, qui Beatam Apolloniam, Virginem & Martyrem tuam, de manibus inimicorum suorum liberasti, & ejus orationem exaudisti; te quaeso, per intercessionem ejus, & Beati Laurentii Martyris tui, simulque omnium Sanctorum & Sanctarum, ut dolorem a dentibus meis expellas, sanum & incolumem efficias, ut tibi gratiarum actiones referre valeam in aeternum.

Per Dominum, &c.

*Apud Bollendum
de S. Apollonia
ad Feb. 9. p. 282.*

O Sancta Apollonia, per passionem tuam impetra nobis remissionem omnium peccatorum, quæ dentibus & ore commisimus per gulam & loquelam; ut liberemur a dolore & stridore dentium hic & in futuro, & diligendo

Vers. Pray for us, O Blessed Apollonia.

Ans. That we may be made worthy of the Promises of Christ.

The Prayer.

A Almighty Everlasting God, who didst deliver S. Apollonia thy Virgin and Martyr from the hands of her Enemies, and didst hear her Prayer; I intreat thee by her Intercession, and the Intercession of S. Laurence thy Martyr, together with that of all the He and She-saints, to expell Pain from my Teeth, and to make me safe and sound, that I may return Thee my Eternal thanksgiving.

By our Lord, &c.

O Saint Apollonia, by thy Passion obtain for us the remission of all the sins, which with Teeth and Mouth we have committed through Gluttony & Speech; that we may be delivered from pain and gnashing of Teeth here and hereafter, and loving cleanness of heart,

cordis munditiem per gratiam Labiorum, habeamus amicum Regem Angelorum.

Amen.

by the grace of our lips, we may have the King of Angels our Friend.

Amen.

NOTES.

THIS last Prayer (out of an *Utrecht Manuscript*) *Bollandus* thinks, was not recited in the Divine Service, for this Reason; because it is not directed to God. But we find in others before, formal Petitions made to her immediately; and the falseness of his Observation is apparent, in abundance of Instances which I have given all along; and we shall meet with many more, when we come to the Devotions directed to the Bl. Virgin: The Reader may do well, as to this particular, to consult the Learned *Dallaus*, (in his Book, *De Latinorum cultu*; especially *Lib. 3. c. 12.*) who has given us abundance of Examples out of their proper Masses. And why should any one believe, that they should be shy in directing their Prayers to the Saints, when we find that they have joined God and them together in their praises, and in the same *Gloria's*? Of which take this instance at present, in a Hymn upon S. *Lewis*, Bishop of *Toulouse*, immediately before the first Lesson; where at the end of the Hymn is this *Gloria*.

*Brev. Rom. an-
119. 19 Augst.*

*Trino Deo & simplici, digna laudum praeambula
Sint; & tanto Pontifici, per infinita secula.*

That is,

*To God that's Three, and yet but One,
Give all the Praises that are fit;
To Lewis, let the same be done,
Through Ages that are Infinite.*

I observe here farther, upon what slight occasions, the *Roman Church* has advanced their superstition in the *Invoca-*

cation

cation of *Saints*. *Eusebius* in the sixth Book of his History, Chap. 41. (edit. *Valesii*) has told us a very short story concerning her; how a Year before *Decius* his persecuting the Christians, (which *Baronius* places an. 252.) in a Tumult raised at *Alexandria* against the Christians, among others that suffered, they laid hold on the admirable *Apollonia*, an Aged Virgin (*παρεδὼν ἡγεσβύλιον*) and struck out her teeth, and kindling a Fire in the Suburbs, threatned to burn her alive; unless she would pronounce certain impious words with them; she made a little demur, as if she deliberated with her self, and then suddenly leapt into the Fire and was burnt. Upon this plain Song, it's very pleasant to observe what *descend* the Makers of the *Roman Breviaries* have run.

They have told us of the Noble Race she came of; of her chastity and humility in her younger Years; her Fastings, Prayers and Almes; her examination before the Heathen *Prefect* with his Questions, and her Answers, which you may see in *Bollandus*, who cites a great many old *Breviaries*: but the *Breviary* of *Utrecht* has done *Loc. citat.* their work, and made it very reasonable, that all should apply themselves, when they are afflicted with the Tooth-ach, when it brings in the Virgin praying for those that were in that distress, and that a voice came from Heaven, saying, *O Spouse of Christ, thou hast obtained those things thou hast asked of God.* And now there is nothing farther needfull to excite the Peoples Devotions, save onely Reliques and Miracles. For Reliques, none can be more proper than her Teeth, and the parts about her Mouth; and here they are well furnished in abundance of places. (though the Saint lived so long ago.) At *Rome*, besides her Head and Arm, one Church has part of her Jaw, and four or five Churches I know not how many of her Teeth. At *Volaterra* in *Etruria*, there is preserved her Mouth, part of her Jaw, and one of her Teeth. At *Bononia*, in several Churches they have her Teeth, and in one her Lower Jaw, which is solemnly venerated on the 9th of February, by the *Legate* or *Vice-Legate*. At *Antwerp* they show a part of her Jaw, by which frequent
Miracles

Miracles are wrought. At *Mechlin* they have part of a Tooth, and at several places in *Flanders* whole ones: At *two* places in *Artois* a remarkable portion of her Lower Jaw. At *Colen*, one Monastery has four of her Teeth, another has a Rib, and a Tooth, and Shoulder-blade; the *Carthusians* her Jaw, *S. Maurice's* Church a Tooth, and *S. Albans* in the same City her Lower Jaw. At *Lisbon* in the Church of *S. Remy*, one of her Teeth, and other Reliques of her. At *Placencia* in *Spain* are two Reliques preserved of her, and there this Prayer is also recited.

DEUS qui B. *Apollonia* in tenero * & puro corpore dira tormenta vincere tribuisti; da quæsumus, ut carnis illecebris superatis, nulla mundi adversa formidemus.

Per, &c.

O God, who didst enable *S. Apollonia* in a tender and pure body to overcome grievous torments, Grant us, we pray thee, that overcoming the allurements of the flesh, we may be afraid of none of the adversities.

Through our Lord, &c.

* Here they forget what *Eusebius* says of her Age, and suppose her, as *Mantuan* does, to be, *Viridi vix nubilis ævo*, a young Virgin.

Now though after this Catalogue of Reliques, one would have thought it strange that any Saint should have had more Jaws than two, or an old Virgin be furnished with such a number of Teeth, as they presume to shew for hers; yet we are farther told by *Chemnitius* *, that a grave and learned Man, one *Andreas* (*Abbas Amelunshausenensis*) used to relate, that King *Edmund* was once troubled with the Tooth-ach, and commanding that the Teeth of *S. Apollonia* should be sent to him, which were every where preserved in his Kingdom; "There were, says he, heaped together so many Teeth of *Apollonia*, out of the Reliques of one Kingdom, that several great Tuns could not contain them.

* *Exam. Concil. Trid.*
part. 4. pag. 12.

As for miracles; that which *Sallandus* recites in the fore-named place, (though he dares not either affirm, or deny the truth of it) will serve in stead of a thousand, to fright the *Living* people into devotion towards this Saint, when such a mark of displeasure for neglecting her, was inflicted upon the Body of the *Dead Bishop Ernestus*; who suffering an edifice dedicated to her to run to ruine, when he was dead, all the Teeth of his Head were struck out, so that not one remained in his Mouth; that it might manifestly appear, that he was punished in that, in which she was wont to relieve all those, who did not blot her out of their memory.

To *S. Anthony the Hermit*, for inflammations, commonly called *S. Anthony's Fire*.

Hic. B. Virg.

sec. us. Rom.

A. 138.

Antiph.

VOx de cœlo ad *Antonium* facta est; Quoniam viriliter dimicasti contra mundum, ecce ego tecum sum & faciam te in toto orbe nominari.

A Voice came from Heaven to *Antony*, saying, Because thou hast fought manfully against the World, behold I am with thee, and will make thee famous in all the Earth.

Oratio,

The Prayer.

DEus qui concedis, obtentu *B. Antonii* confessoris tui, morbidum ignem extingui, & membris ægris refrigeria præstari, fac nos propitius ipsius meritis & precibus à *Gehennæ* incendiis liberatos, integros mente &

O GOD, who by the means of thy Confessor *S. Anthony*, dost bouchsafe the extinguishing of the fiery disease and refreshments to sick members; mercifully grant, that we being freed by his Merits & Prayers from corpore

corpore tibi foeliciter in gloria praesentari.

Per Dominum, &c.

Missal.

Sarum.

Vers. **O** Antoni Pastor inclyte,

Qui cruciatus reficis,
Morbos sanas & destruis,
Ignis calorem extinguis;
Pie Pater ad Dominum
Ora pro nobis miseris,

Secreta.

Sacrificium nostrum, quaesumus Domine, benignus intende; quo sicut B. *Antonii* precibus cruciatus temporales sanare non desinis ita exui misericorditer impetremus ab aeternis.

Per Dominum, &c.

the flames of Hell, may be happily presented sound in mind and body to Thee in glory.

Through our Lord, &c.

Saint Anthony, thou Pastor great,

To the tormented thou giv'st ease,

Heal'st and destroyest their Disease,

Extinguishing all Fiery heat;
Pray for us wretches, holy Father, we intreat.

We pray Thee, O Lord, graciously to look upon our sacrifice; that as by the Prayers of S. Anthony thou cease'st not to cure torments that are temporal, so we may obtain to be mercifully freed from those that are Eternal.

Through our Lord, &c.

NOTES.

HE that had a mind to dispute about the truth of those Miracles, which *Athanasius* has told us were wrought by S. Anthony, in his Life; might think some of them justly liable to be questioned; as that which he tells us of his being beaten by the Devil, till the greatness of the pain took away both all his motion and speech, and that he was so cruelly handled, that he was at one time just a-dying; and that other story, how when he was going into a Ship,

he complained to his Companions of a grievous stink, and presently one possessed with a Devil, cried out ; whereby they gathered, that he perceived the Devil by his smell : (as *Bollandus* in his notes upon the place, says, *S. Pachomius* knew by the stench the presence of an Heretick.) But my business is not to detract from the Saint, or to lessen his due esteem : onely one thing I observe, that he seems in his life-time to have had a more than ordinary care, to prevent all that after-veneration of his Reliques, which is now practised in the *Roman Church*, which we know both gives life to their Devotions, and raises expectation of his help in those that apply themselves to him for relief in their distresses. For the forenamed Father tells us, that he gave a strict charge to those that attended him when he died, that they should not carry his Body into Egypt, lest they should reserve it in their Houses *, which he explains a little before, that they did not commit the Body to the Earth, but wrapped it in Linings, and putting it in a Bed, kept it in their Houses, thinking thus to honour the Dead ; (which is neither lawfull nor pious) this, he says, he had blamed, and deborted from the usage of it, (and no doubt he would have blamed the present Roman customs as well as the old Egyptian ; for why is it worse to keep those Remains in Beds above ground, than to place them upon Altars, or keep them in Boxes ?) Bury therefore, says he, my Body, and cover it with Earth, and observe this charge that no man but you alone know the place of my burial : which they did, says *Athanasius*, and no man hitherto, save those two Persons that ministred about him, knows where he was buried. But the Roman Trade cannot be driven with this Secrecy of Interment, many a good Market would thus have been spoiled : Digged therefore he must be out of his Grave, and if the Monks be so fullen, as not to discover where the place is, Visions and Revelations will not fail to do it ; and though it was near 200 Years before a discovery was made of it, yet *Colen* that got the three Kings hath got too *S. Anthony's* Beard ; and we are told of a wonderfull translation of his Body

* *Athanas. in vit.*
Anton. p. 503.

Body into *France*, which deserves relating: * One *Joceline*

* In *Histor. Aymeri Falconis apud Bolland. ad Januar. 17.*

was engaged by the Testament of his dying Father to go in Pilgrimage to *Jerusalem*: which he neglecting to perform, in a Battel he was sore wounded, and carried for dead into a Chapel of *S. Anthony's*; where when he began to revive, a Multitude of Devils appeared to him and for not performing his vow of the Pilgrimage, were preparing to drag him to Hell, and one of them casting a Halter about his Neck, was ready to strangle him: In this strait *S. Anthony* the Guardian of the place, appeared, and chid, and drove away the Devils; commanded him to go his Journey to *Jerusalem*, and after that, in requital of his kindness, to carry his Reliques away, out of the *Eastern*, into the *Western* parts of the World; because there *Christ* would have him to be more highly venerated in time to come; all which he performed, and begging the Body of *S. Anthony* of the Emperour, brought him from *Constantinople* into *France* (though how his Body was brought to *Constantinople*, we are yet to learn.) But we are not to think that his whole Body was brought thence by *Joceline*; for in the Year 1231. *Lambertus* from the same place brought part of his Arm to *Bruges*: At *Colen* (as was said before) they show *S. Anthony's* Beard, and a remarkable part of his Hand: they have some part of him at *Towney*, and the *Jesuites* have two of his Reliques at *Antwerp*. At *Rome* one of his Churches is famous for his Sack-cloth, and some others for pieces of his Garment of Palms, artificially weaved, which *S. Anthony* wore on high Days, and some say belonged before to *Paul the Hermit*: but the most part of that famous Garment we are told, is preserved and shown at *Vienna* in *France*.

These Remains of his, we are informed, have wrought mighty Miracles for the Curing that Fiery Disease, which like a Pestilence swept away so many in *France*: nay (as *Aymerus* relates, *loc. citat.*) his Reliques being dipt into Wine, the Wine so sanctified, proved a present Remedy against that Disease; and therefore the *Pope* gave a Patent

to

to the Monastery of S. *Anthony*, where his Reliques were kept, that *they* should make that sanctified Wine, and none else. Neither did this benefit, by the intercession of S. *Anthony*, accrue onely to Men, but to Cattel also; and from hence, we are told, the custome arose of picturing this Saint with a Hog at his Feet, because, as the same Author says, on this animal, God wrought Miracles by his Servant; and in honour of his memory, they used in several Places to tye a Bell about the Neck of a Pig, and maintain it at the common charge of the Parish, from whence came our *English Proverb of Tantony Pig.*

To S. Sigismund for Fevers, or Agues.

*Breviar. &
Missal. sec.
of Sarum.*

OMnipotens sempiterne Deus, qui per sanctos Apostolos & Martyres tuos, diversa sanitatum dona largiri dignatus es; da quæsumus, ut præsentem famulum tuum N. qui à februm vexatione fatigatur, per intercessionem famuli tui *Sigismundi* regis & Martyris, tua medicina erigat ad salutem, & ad sanitatem pristinam clementer revocare dignetur.

Per Dominum, &c.

Secreta

Offerimus tibi Domine munera sancta in nomine electi tui *Sigismundi* Regis

Almighty everlasting God, who by thy holy Apostles and Martyrs hast vouchsafed to bestow divers gifts of healing; Grant, we beseech thee to thy Servant N. here present, who is wearied with the vexation of Fevers, that by the intercession of thy Servant *Sigismund* King and Martyr, thy Medicine may raise him to health, and mercifully vouchsafe to restore him to his former soundness.

Through our Lord, &c.

WE offer unto thee, O Lord, holy gifts in the name of thy elect *Sigismund* the King and thy Mar- &

& Martyris tui; ut à præ-
senti ægroto N. februm ar-
dores repelli jubeas, & exin-
de tuo semper in omnibus mu-
niatur auxilio.

Per Dominum.

tyr; that thou wouldst com-
mand Feverish heats to be re-
pelled from this sick Person N.
here present, and that also he
may always be defended in all
things by thy help.

Through our Lord, &c.

NOTES.

BY these Prayers any one would be apt to think, that this King had made some glorious confession of Christ, before the Opposers of his Religion, which he had sealed with his Blood, and thence had obtained the stile of King and Martyr: but when we examine the short story of his Life,

*Baron. Annal.
Eccles. ad an.
509. p. 600.*

*Id. ad an. 626.
p. 120, 121.*

which is given us by *Baronius* out of *Gregory Turonensis*, we shall see but little reason to venerate him for a Martyr, or to have any great expectations from his Patronage. He was converted, we are told, from *Arianism* to the *Catholick Faith*, by *Alcimus Avitus* Bishop of *Vienna*, in his Father's Life-time. After his Death, he and *Godomarus* his Brother reigned over the *Burgundians*. He had one Son by the Daughter of *K. Theodoric*, called *Sigericus*, but he dying, he married a second Wife; who, upon a great falling out with this Son, persuaded *Sigismund*, that *Sigericus* sought to possess his Kingdom, and without making him away he could not be secure; whereupon one Day commanding him to lye down and sleep when he was drunk, he caused him to be strangled; for which fact he afterwards was extremely penitent: But the Divine vengeance presently followed him. For *K. Clodomerus* making War against him and *Godomarus*, they were overcome by him, and *Sigismund*, with his Wife and Children being taken Prisoners, he together with them was slain, and his Body thrown into a Pit. This Death of his, which was a just retaliation of his former crime, can scarce, one would think,

amount

amount to Martyrdom. But now, so acceptable was his repentance, that his Body being taken up out of the Pit, and buried in the Monastery of *Agaunum*, it was presently famed for working Miracles. "For now, says *Gregory*, if those that are afflicted with Agues, do devoutly celebrate Masses in honour of him, and offer an oblation to God for the rest of his Soul, presently their Shakings cease, their Fevers are extinguished, and they are restored to their former health. But this is not the first Fable that he (and you may put in his Contemporary, Pope *Gregory*) has took upon trust, and reported from common fame; and I am the more suspicious of it, because these *Masses*, to be said in honour of him, and *Oblations* for the rest of his Soul, look as if a Trade were going forward to be managed by the Monks inventions. But, methinks, they were ill-advised in these doubtfull circumstances, to pitch upon him for a Patron in the case of Fevers, when there was an elder Saint, and a more unquestionable Martyr already in the Office before him; I mean *S. Pantaleon*: For thus I find it in the *Hours of Sarum*.

Greg. Turon. de
glor. Martyr. c. 75.

De Sancto Pantaleone
Martyre.

Of Saint Pantaleon
Martyr.

Anaphona.

SANCTE Pantaleon Martyr
Christi

Militari ordine fuisti, quo
præeminuisti,

Demum Heremicam vitam
acquisisti.

Tu verò Hydropicum sanum
reddidisti.

Missus in equuleo unguis per-
didisti.

Costas cum Lampadibus adu-
stus fuisti.

CHRIST'S Martyr blest Pan-
taleon

Was first in Arms, and ho-
nour won.

Poor Hermits life at length
he chose,

By Dropsie's cure more fa-
mous grows.

By Tortures rackt, his Nails
he lost.

With burning Lamps his Ribs
they roast.

R

Collum

Collum subdens gladio pro-
nus pertulisti,

Fundens lac pro sanguine vi-
tam sic finisti.

Cunctas Febres dilue à plebe
tam tristi,

Qui cœlestis gloriæ regna
meruisti.

He bow'd his Neck to th' fa-
tal blow,

Milk from the wound for blood
did flow.

Cure all their Fevers, who to
thee complain,

Thou that in heavenly glory
now dost reign.

Vers. O Sancte Pantaleon o-
ra pro nobis.

Resp. Ut ab omnibus libere-
mur Febribus.

Vers. O Saint Pantaleon pray
for us.

Ans. That we may be freed
from all Fevers.

Oremus.

Let us Pray.

DEus qui humilium vota
respicias, ipsorumque
cernis Preces; adesto plebis
tuæ Precibus auctor ipse pie-
tatis; & præsta, ut qui beati
Pantaleonis Martyris tui me-
moriā agimus, ab omnibus
Febrium generibus efficaciter
liberemur, & ad gaudia æter-
na te ducente pervenire me-
reamur.

Per te Jesu, &c.

O God who hast respect
to the vows of the
humble, and beholdest their
Prayers; be present to the
Prayers of thy People, thou
that art the Author of pray-
ers; and grant that we who cele-
brate the memory of *Bl. Pan-
taleon*, thy Martyr, may be ef-
fectually delivered from all
sorts of Fevers, and by thy
conduct may merit to come
to the joys that are Eternal.

Through Jesus, &c.

To St. Sebastian, for removing the Plague.

Horæ B. Virg. sec. us. Rom.

EGregie Christi Martyr,
Sebastiane, Princeps &
Propagator sanctissimorum

O Sebastian, thou famous
Martyr of Christ, the
Prince and Propagator of

Pre-

Præceptorum; ecce nomen
tuum in Libro vitæ cœlestis
inscriptum est, & memoriale
tuum non delebitur in secula.

Vers. *Ora pro nobis B. Mar-
tyr Sebastian.*

Resp. *Ut mereamur pestem
Epidemiæ illasi pertrans-
ire.*

Oratio.

OMnipotens sempiterne
Deus, qui meritis B.
Sebastiani Martyris tui glo-
riosissimi, olim pestem Epi-
demiæ generalem omnibus
portiferam revocasti; præsta
applicibus tuis, ut qui pro
simili peste revocanda sive
cessanda sub tua confidentia
ad ipsum refugiunt, ejusdem
meritis & precibus, ab omni-
bus nocuentis venenosis, nec
non ab omnibus corporis &
animæ periculis; ac à subi-
tanea & improvisa morte, &
ab omnibus inimicis visibili-
bus & invisibilibus singulis
diebus, horis atque momen-
tis liberemur.

Per Dominum, &c.

most holy Precepts; behold
thy Name is written in the
Book of Heavenly Life, and
thy memorial shall not be
blotted out for ever.

Vers. O Bl. Martyr Sebastian
pray for us.

Ans. That we may merit to
pass through the Plague
unhurt.

The Prayer.

A Mighty everlasting
God, who by the me-
rits of thy most glorious
Martyr Sebastian, didst in
time past remove a general
Pestilence deadly to all;
grant to thy Suppliants, that
we who for the recalling or
ceasing the like Plague, flee
to him confiding in thee; by
his merits and Prayers we
may be delivered from all
poisonous harms, as also
from all dangers of Soul
and Body, and from sudden
and unforeseen death, and
from all enemies visible and
invisible, each day, hour and
moment.

Through our Lord, &c.

R 2

Prosa.

*Missale Rom.
antiq. & Missal.
sec. us. Sarum.*

Prosa.

O Mnes unâ decantemus
Et Martyris personemus
Laudem *Sebastiani*;

Hic à Deo est electus,
Per quem morbus est ejectus
Languoris pestiferi.

Nam se *Christo* totum vovit
Qui vult nos hunc venerari,
Christus eum nunc promovit
In patria cœlesti:

Cunctis hic subvenit mœstis,
Statim est sedata Pestis
Sui causâ meriti.

Ipsum si nunc deprecemur
Nomen quoque veneremur
Martyris sanctissimi,

Morbus iste non nocebit,
Sed mortiferum delebit
Populum qui tenuit:

Nos pro nostris tantis malis
Jam absorbet Pestis talis
Quod tota gens gemit.

Sancte Martyr *Sebastiane*.
Salva nos à morte Epidemiæ:
Nostra gravia ob peccata,
Terra ista desolata
Non sit piè quæsumus;

Sebastian the Martyr
praise
Let's sing aloud, by God
lected,
Through whom the languish
ing decays
Of deadly Plagues should be
corrected.
He to Christ himself de
voted,
Christ would have our worship
grace him,
Whom he has so far prom
ted,
As in Heav'nly Seats to place
him.
Our sorrows all by him are
eas'd,
Sebastian's Merits were
great,
He once a raging Plague op
peas'd;
And if we now his help in
treat,
His name will prove sufficient
charm
To keep us from this threat
ning harm.
The Pestilence now gives no
Quarter
All the sad People in Despair
Groan and cry, O holy Martyr,
Now save us from th'infest
ed Air.
Let not our crimes our ruin
prove

Devotions of the Roman Church. 245

Sed nos considera	As for our guilt they justly
Et in nobis cessa	may,
Pestem jam te petimus.	But think on us, with speed
	remove
Ista per te gens sit tuta,	This heavy Plague, we humbly
Et ne noceat acuta	pray.
Febris hac in patria.	May we from this sharp Fe-
	ver's rage
Ex quo nostra spes est tota	Safe and unhurt hereafter be,
In te Martyr, nunc remota	Whose deadly influence assuage
Sit Pestis mortifera.	Since all our hopes are plac'd
	in thee.
O Sancte Sebastiane	Be thou our early Guardian
Nostre gentis serò manè	Saint,
Conservator & tutor sis;	Shield us from mischiefs when
	'tis late,
Et Dominum deprecare,	Intreat Heav'n gratically to
Ut à nobis revocare	grant
Valeat vesana Pestis.	A revocation of our Fate.
	Let this Disease when thou dost
Ex tua sancta prece	plead
Ne sit morbus nobis nece,	Obtain no farther leave to slay
Sed recedat ab hac domo.	men,
Amen dicat omnis homo.	But conquer'd from each house
	recede;
	To which let every man say,
	Amen.

NOTES.

THIS last is a rare piece of Devotion; and if you observe it, most admirably accords with what we find, Psal. 50. 14, 15. Offer unto God thanksgiving, and pay thy vows unto the most High, and call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me. Here is calling upon a Saint in trouble, expecting deliverance from a Saint, praising and glorifying a Saint, without any taking

notice of *God* at all, onely that he would doe it for them. I would fain know, whether if all this had been said to *Aern* by a Jew, it would not then have been accounted deservedly Idolatry; and if so, What makes it a less sin, or none at all in a Christian? I am sure Idolatry is now condemned by the New Testament as well as by the Old; and I would fain understand where our *Saviour* or his *Apostles* have given us a new notion of it, different from what Men had of Idolatry before.

But here again, we are sent to *Visions* and *Revelations*, and they must bear out the worship of this Saint, though never so absurd, and set him up for a powerfull Intercessour in the case of the Pestilence. For *Baronius* has made us understand the secret, out of *Paulus Diaconus*, ad an. 680. num. 58. "*Tuncque visibiliter multis apparuit, quia bonus & malus Angelus*, &c. (speaking of the terrible Plague at *Rome* and *Ticinum*.) "Then it appeared visibly to many, for a good and a bad Angel by Night went through the City, and by the command of the good Angel, the bad, who seemed to carry a Hunting-staff in his hand, as often as he smote with his Staff the Door of any House, so many People dyed out of that House, the Day following. Then it was said by Revelation to a certain Person, that this Plague would not cease, till the Altar of *S. Sebastian* was placed in the Church of *S. Peter ad Vincula*; which being done, and the Reliques of *S. Sebastian* brought to *Rome*, presently, upon the placing the Altar in the said Church, the Plague ceased. *Baronius* adds, that the Altar it self remains yet entire, as also the Image of the said holy Martyr in Mosaick work. And from hence this piece of Religion is propagated to Posterity, that in time of the Plague by way of Vow, the Image of the said *S. Sebastian* is wont to be painted in divers places, and Altars to be erected to his memory, yea, and Churches to be built.

We are also farther informed by *Bollandus* (ad *Januar.* 20. in vit. *S. Sebast.*) what rare Vows were made to him by those of *Milan*, in a great Plague, An. 1575. They chose him

for an especial Saint to implore, not onely because he had conferred like benefits heretofore in other places; but chiefly because his Mother was of *Milan*, and there also he was educated; and they vowed if he would succour them, to build a new Church in Honour of this Martyr, and settle a maintenance for daily Offices to be performed in it; to celebrate his Annual Feast with a Fast the day before; to bring solemn Oblations to his Church yearly, on the day of this Vow, (*viz.* on the *Ides of October*) and also on the day of his Feast; to offer a precious Vessel, to be a decent receptacle for the Martyr's bones; and several other things of like nature, which you may be sure were so obliging to him, that they could not fail of the desired success.

Neither does the Church want his Reliques, or *they* their miraculous effects; for though he lived so long ago (*viz.* *An.* 287.) that hinders not, but that in several Countreys and Cities, they have got remarkable portions of his Body; nay, more than one of those very Arrows with which he was transfixt at his Martyrdom, are shown at this day. We are told, that in a Church of *Capua*, this Saint's Reliques sanctifie *Water* (as we heard before *S. Anthony's* did *Wine*) which is preserved for the infirm, and is so often called for, that they are fain thus to consecrate it more than once a Year: at *Ebersberg*, in *Bavaria*, they have the top of his Scull, which is venerated with great Religion all over *Germany*, and is a certain amulet against the Pestilence; it being so included in Silver, that People may drink out of it, and in it Arrows are consecrated, which are great Preservatives against the Plague.

To St. Rocch in time of the Plague.

*Hor. & B. Virg.
sec. us. Sarum.*

O Quàm magnificum est nomen tuum Beate Rocche, qui tuis intercessionibus multitudinem languentium nôsti salvare, & omnibus nomen tuum gloriosum commemorantibus, te propitium exhibere; veni & salva nos à morbo Epidemiæ, & aëris temperiem nobis concede.

Oremus.

Omnipotens sempiterne Deus, qui meritis & precibus Beatissimi Rocchi Confessoris tui, quandam pestem generalem revocasti; præsta supplicibus tuis, ut qui pro simili peste revocanda, ad ipsum sub tua confugiunt fiducia ipsius gloriosi confessoris tui precamine, ab ipsa peste Epidemiæ, & ab omni perturbatione liberentur.

Per Dominum, &c.

Antiphona.

O Blessed Rocch, who magnificent is thy name, who by thy intercessions knowest how to save a multitude of languishing people, and to show thyself propitious to all that come; memorate thy glorious name; come and save us from the Plague, and grant to us a good temperature of Ayre.

Let us Pray.

Almighty everlasting God, who by the merits and prayers of the most Blessed Rocch thy Confessor, didst remove a certain general Plague; grant to thy Suppliants, that they who for the removing the like Plague, fly to him, confiding in thee, by the prayer of thy glorious Confessor, they may be freed from the Pestilence, and from all perturbation.

Through our Lord, &c.

But

But more fully in the *Hora Sec. us. Rom.* and in the end of the office of the Bl. Virgin, *Paris* 1615.

Anaphona.

A Ve Roche sanctissime, nobili natus sanguine,
Crucis signaris schemate sinistro tuo latere:
Roche peregre profectus, pestiferos curas tactus,
Egros sanas mirificè, tangendo salutiferè.
Vale Roche Angelicæ vocis citatus famine,
Qui potens es Deificè, à cunctis pestem pellere.

A L L hail St. Rocch, to noble blond ally'd,
Mark with the sign o' th' cross on thy left side;
Plagues felt thy vertue in a foreign Land,
The sick were cur'd, toucht by thy saving hand.
Farewell great Saint, whom Angels greet, we may,
Whose power, like God's, does drive all plagues away.

Oremus.

Let us Pray.

D Eus, qui Beato Rocho per Angelum tuum, tabulam eidem afferentem promissisti, ut qui ipsum piè invocaverit, à nullo pestis cruciatu læderetur; præsta quæsumus, ut qui ejus memoriam agimus, ipsius meritis & precibus, à mortifera peste corporis & animæ liberemur.

Per Dominum. &c.

O God, who didst promise to blessed Roch, by an Angel that brought a Table to him, that he who piously invoked him, should be hurt by no tormenting plague; grant we beseech thee, that we who keep his memory, by his merits and prayers may be freed from the deadly plague both of Soul and Body.

By our Lord, &c.

NOTES.

NOTES.

THE *Legend* upon which these Prayers are founded, is set down in a large *Prosa* (as they call it) in the *Mass* of *S. Roccho*, which we find in the old *Roman*, and *Salisbury Missals* and *Breviary*, which begin thus. *In honore salvatoris sancti Rocchi confessoris agatur memoria.*

Where it mentions his being born with the sign of the Cross on his left side; and that, as a token of his future Sanctity, when he was a Child, on *Wednesdays* and *Fridays* he could never suck but once a day, (so keeping these as fasting days, by which we may guess at the likelihood of the rest of the story, as) that he cured Men of the Plague, by only making the sign of the Cross upon them; and how a little *Dog* brought him Bread, and an *Angel* healed him himself of the Plague: And then follows the story of his being in *Lombardy*, where he died, and how an Angel delivered him a *Table*, written in *Golden Letters* by God's own hand, with the name of *S. Rocch* in it, and a promise that whosoever did commemorate this Saint, should be delivered from, or cured of the Plague, and it ends thus.

Tu qui Deo es tam charus,
Et in luce valdè clarus,
Sana tuos famulos;

Et à peste nos defende,
Opem nobis ac impende
Contra mortis stimulos:

Vir tam potens, tam beatus
Cum honore collocatus
In cœlesti curia,

Voto, voce veneretur
Ut per ipsam nobis detur
Christi frui gloria.
Amen.

O thou great Saint, who art to
God so dear,
And brightly shin'st in light
above so clear;
Heal us thy servants, and from
Plague defend us,
Against its killing Darts thy
succour lend us.

Well may we venerate a man
so great,
So blest, with honour plac'd in
heavenly seat;
Our vows and pray'rs we make
to him, that we
Hereafter may by him Christ's
glory see. Amen.

This

This Saint is venerated upon the same account with S. *Sebastian*, for delivering many Cities of *Italy* from the Plague by the sign of the Cross; and you may well think there was something more than ordinary in his *signing*, when *Surinus* (in his life) tells us, that to preserve a Cardinal from the Plague, he made a cross upon his Fore-head, and the impression of it pierced his skin, as if the cross had been burnt in with a hot Iron. His veneration was decreed with great solemnity, by the order of a *General Council*. For so *Baronius* informs, us, (upon the *Roman Martyrology*, Aug. 16.)

"In the Year 1414, (about an 100 Years after his death) the Fathers of the Council of *Constance*, for the driving away a Plague that was begun, decreed that the honours due to the Saints, should be bestowed on him; for with solemn pomp they brought his Image through the City, all the People accompanying it, which being done, the Plague presently stayed. And from thence was the example taken, that every where his venerable Images, Altars, Chapels, and lastly Temples were erected.

To St. Marguerite for Women with Child.

There is a famous Legend of this Saint in the old *Roman* and *Sarisbury Breviaries*. (on the 20th. of *July*.) In which these passages are remarkable. She desired of God, that she might have a conflict face to face with the Devil, that hitherto had been her secret and hidden enemy. Then the Devil appeared in the terrible shape of a *Dragon*, and swallowed her up: but she presently arming her self with the sign of the Cross, the *Dragon* burst asunder, and the *Virgin* came unhurt out of his Belly. Afterwards she saw another Devil, like a black man sitting, whom she catching by the Hair, threw him to the ground, and put her right Foot upon the Crown of his Head, and bid him tell her

her what he was. The Devil said, lift up your Foot from my Crown, that I may speak : Then he told her, that he was one of those Spirit which *Solomon* shut up in a brazen Vessel, and the *Babylonians* coming, and thinking to have found Gold in it, broke it, and so we flew away. She also made him confess his arts of fraud and wickedness, and why he so miserably tempted the Christians; *Et pedem virgo subleuans, mox velut fumus evanuit*, and lifting up her Foot, presently the Devil vanished like smoke. [This was a notable trick of *S. Marguerite*, thus by putting the Devil to pain, to make him confess the Secrets of his own Trade and Rogueries; but *S. Bernard* made a worse fool of him, and cunningly over-reached the Devil, to the discovery of a secret which concerned Mens salvation, and such a Secret, as no good Angel ever told any Man, out of his own pure good will, the like. For thus I find it in a Rubrick of the *Salisbury Hours*. (fol. 123.) *When S. Bernard was in his Prayers, the Dyuell said unto him; I know that there be certeyn Verses in the Sawter, who that say them dayly shall not perishe, and he shall have knowledge of the day that he shall dye. But the Fende wolde not shewe them to S. Bernard: Than said S. Bernard, I shall say dayly the hole Sawter. The Fende consideringe that S. Bernard shall do so moche profyte and goode labor; so he shewed him thys Verses.* The verses are there set down, which begin thus, *O bone Iesu. Illumina oculos meos, &c.* Before every verse, as if it was intended for a charm, is set commonly, a hard name of *Greek* or *Hebrew*; as, *O Adonai. Locutus sum, &c. O Heloy. Periit fuga à me, &c.* And so before others, *O Emanuel, O Agyos, O Raby, O Teiragrammaton*: and there also, among the rest of the pretious Devotions, (which were all taught him I suppose by the Devil, for I find no distinction mentioned) is that unintelligible and nonsensical Prayer, (which was mentioned at the beginning of the Book) *Peto Domine Iesu, &c.*] When she came to die, she prayed of God, that whosoever writ, read or heard of her passion, might obtain pardon of his sins, and whosoever would build a Church to her honour, and minister

minister Candles out of his just labour for her service, might have whatsoever he asked that belonged to his salvation: and in a more especial manner (*signanter*) she prayed for *Women in Labour*, that when they invoked her *Patronage*, they might have a speedy *Delivery*, and escape the *Danger*, and that the Infant might be born without any defect of its Members. When she had done praying, there was a great Thunder, and a *Dove* came from Heaven, saying, Blessed art thou *Margaret*, the Spouse of Christ, behold, thy Petitions are granted thee by Christ, come into the rest of the Heavenly Countrey.

If these Requests and Answer can be supposed to be true, *Saint Marguerite*, for my money; I see no need of any other Saint to pray to: and indeed I must commend the wisdom of the Later *Popes* in leaving all this out of the *present Breviaries*; for this one story would else have been enough to have spoiled the Market of the other Saints.

If any one have a mind to see this at large, and much more, let him consider her Life, written in *French Verses*, at the end of the *Office of the Bl. Virgin*, Printed at *Paris* 1615. To which also the Women with Child are beholden, for furnishing them with a Prayer to her, though the publick Offices of the Church are very sparing herein, being willing, I suppose, that the *Bl. Virgin* should have all the custome in this case, as you may hear more hereafter. The Prayer is this which follows, which I will not trouble my self to translate into *English Meeter*, because so many now a-days understand the *French*.

Oraison de S. Marguerite, a dire pour les Femmes grosses.

<p>M Adam Saincte Mar- guerite, Digne vierge de Dieu eslite, Qui le servis des ta jeunesse, Plein de grace & de sagesse;</p>	<p>Qui pour l'amour de Dieu no- stre sire, Souffris tourmens & grief Martyre; Qui</p>
---	---

Qui le Dragon parmy Fendis, Que Dieu vuelles pour moy
 Et du Tyran te deffendis ; prier
 Qui vainquis l'ennemy d'enfer Et doucement luy supplier,
 En prison fermee de fer ; Que par pitié, il me conforte,
 Qui a Dieu fis mainte re- Et douleurs qu'il faut qui j
 queste porte,
 Quand on te voulut couper la Et sans peril d'ame & de corp
 reste, Face mon enfant yffit hors,
 Et par speciale, que Femme Sain & Sauf, & que je le voy
 Grosse d'enfant, qui à toy Dame Baptisé à bien & à joye ;
 De cœur devot retourneroit, Et si de viure il à espace
 Et qui ton aide requerroit, Il luy doint son amour & graci
 Que Dieu de peril la gardast, Parquoy si saintement il serm
 Et de l'aider point ne tardast. Que la gloire des cieux desseme ;
 Site supplie Vierge honoree. Et aux autres en cas semblable,
 Noble Martyre & bien heurée, Soit par toy amy favorable.
 Par ta piteuse passion Ainsi soit il.
 Et ta Sainte petition,

There is one thing I must farther remark, which we meet with not onely in this story of *S. Marguerite*, but in *Twenty other Lives of the Saints* beside: viz. The *Admirable Petitions* they made to God before they died, together with the *promises* and *privileges* they obtained in answer to their requests. God was very free, you will say, in a grant he made to *S. Oringa* ; when he communicated to her one of

Bolland. ad 10. Janu-
 nuar. pag. 651.

his own properties, viz. *The knowing people thoughts*, as a reward of her modesty and chastness, and this too without her asking: (*that we read of*) For we are told, that God promised to her, that because she had never cast her eyes upon the face of any man, she should (*for the future*) be able to see into the inmost secrets of the heart of any Man, whose face she would look upon. But commonly the *Privileges* they boast of given to the Saints, were in answer to their *Petitions* ; though most of them are such, as are no ways becom-

ing any Saint to ask, nor God to grant. To instance in a few here: (passing over many that have been named already, and others which we may have occasion to mention afterwards.) We are told of four Petitions that S. Maidoc made to God, which according to the plain sense of the words, express either little Piety or Charity, but all of them, a great regard that he had to himself: and yet these Petitions are said to be made, after that he had fasted Forty Days and Nights, without tasting any food.

Colganus vit. S.
Maidoc. 31 Jar.

The 1. Petition was, *That whosoever of the Kingly race of the Lagenienses, especially of the Seed of Brandubius, should sit in the Seat of Maidoc, and die in it, might not be with him in Heaven.* This sitting in the Seat of Maidoc, Colganus explains, by violent seizing upon the possessions of his Church at Fearn, and holding them in possession without repentance to his death; he prays that such a one might not be saved: which is either a very foolish Prayer, or very uncharitable. To pray that a Sacrilegious Person, dying in impenitency, may not come to Heaven, is like praying that a stone may not fly upward into the Air: the weight of such a ones sins will depress him, without any other hinderance to keep him down: but if the Prayer refers to such a severe punishment of his crime, that he may never have the grace to repent, and be saved; this is not becoming any Christian to desire towards his greatest enemies; much less fit for this Saint to wish it, towards the race of this King, who (as his Life tells us) was his mighty Benefactor, and had bestowed upon him that Land, whereon he built his monastery.

The 2d. Petition breaths the same fiery spirit; *That whosoever of his Monks should deny him, and prove a fugitive from him, such a one, in like manner, might not be with him in Heaven.* The 3d. Request was; *That Hell might not imprison those after the Day of Judgment, who should be buried in his Church-yard.* This, says Colganus, is to be understood of Catholics, devoutly desiring to be buried there: but, by his

his favour, the words are so general, that I cannot see, but that an *Heretick* may have as much benefit by this grant as any other Person; especially since the rule of interpretation in this case is, that *Favores sunt ampliandi*, Favours are to be understood in the largest sense: and it's to be hoped, that S. *Maidoc*, if he had any foresight in him, took care before he died, to Consecrate a good large burying place; since, without doubt, if this was a known grant, there was like to be great crowding hither from all parts, and People would not be more carefull, in their last Will and Testament, to commend their Souls into God's hands, than to commend their bodies to be buried in this sacred ground: Onely I observe one good help in this case; that the same privilege,

totidem verbis, was granted to S. *Kieran*, another *Irish* Saint; whose Church-yard, I suppose, had as much holiness and vertue in it, as this of S. *Maidoc's* had, and so might

have as much custome.

The 4th. Petition was, *That he might every day deliver our Soul out of Purgatory, untill the Day of Judgment.* This was a pretty request for a Saint to ask, that he himself might do it; and argues that he had no mean opinion of his own merits, but thought he was furnisht with a full stock and treasury of them, that Souls might spend upon them thus dayly, even till the last day: S. *Kieran* was a little more modest in another request that he made.

* Colganus, *ibid.* (because the favour depended upon a condition, and was not absolute, as this was) viz. *That whosoever honoured the Festival of his Birth-day, might be rich in this World, and obtain rest in the World to come.* But who can believe, that God was as free in his Grants, as these Saints were foolish in their asking? I may then believe, that all the *Irish* Devoto's to this last Saint were saved, when I can be perswaded that they were all rich; but till then, the Defender of these ridiculous stories, must not think that he has made them good, when he has told a great many others like them. It may not be amiss however to relate

relate some of those special Privileges, that we may a little better understand to what heights of folly superstition may advance.

Colgan. in notis ad vit. Maidoc. ad num. 33, 34.

We are told then, that *Gregory Turonensis* mentions *Christ's Grant to S. Laurence*, that every Friday he should deliver one Soul out of Purgatory pains. The *Cisterians* boast, that it was granted by the Intercession of the *Bl. Virgin*, that the Devil should have no power over any one, who at his death was cloathed in their habit: and we are informed, that it had like to have cost a Monk of that Order very dear, who by the indiscretion of his Attendants, who did not consider sufficiently *Monastici habitus Sacramentum*, The Sacrament of his Habit, had pull'd off his Cowl, to give him some relief in the heats of his Fever, and so he dyed unhabited: who though he was conducted very civilly by good Angels, to the Gates of Paradise, yet the Keepers that stood there, refused to give him any entrance; no not though his conducting Angels urged much his good Life and strict Devotion, yet all this would not doe; for it was answered, that by an eternal Law it was established, that no Monk should enter in at those Gates without his Hood; and so the Gates being shut upon him, he stood trembling without, expecting every moment to receive the sad sentence of damnation; Onely *Christ* the Judge was so mercifull, that he restored him to life again, for so long a time, till he, repenting of this neglect, might be habited in his Cowl, and so be fit without impediment to enter into Paradise *.

Bibliothec. Patrum Cisterciens. p. 171.

* To insinuate the better, how safe a Man is, and secure of going to Heaven, when he is habited aright; they bring stories, to persuade People, that the Devil watches, as a Cat does for a Mouse, to find any one throwing off his Habit, that he may have then a prey of him. For thus I find *Thom. Cantipratani* (Lib. 1. de Mirac. sui temp. cap. 7. §. 4.) telling such another Fable in this. "How a Monk, in the heats of a great Fever, had put off his Cowl; and suddenly such a noise and crack was heard, as if the whole building was tumbling down; which a holy Man hard by at his Prayers, being terrified with, the Devil appeared to him, saying, I raised this great noise in indignation,

"nation, because thou hinderedst me by thy Prayers, from snatching that *body* to be tormented, who had thrown off the Habit of his Order. So that wit these Inventors of Lies have, to bring in the Devil too, discovering secret to his own prejudice, when he need not; for any one may see, that this appearance and discourse of his would, for the future, prevent all his opportunities of seeing upon such careless People at unawares.

The Carmelite Friars also are this way as well secured of their Salvation as they can wish: for in the Year 1290

Gononius in Chron.
SS. Deipara, p. 256.

one Simon Stock, an English-man, and General of their Order, did daily supplicate the Bl. Virgin, that this Order which was honoured with the special Title of the Virgin, might be guarded by some singular privilege of her donation; and he daily repeated with great devotion these words,

Thou flower of Carmel, and
thou flowering Vine,
Flos Carmeli, vitis florigera,
Whose glorious Face
Splendor cœli, virgo puerpera
Heaven brighter shine,
Singularis.
Virgin and Mother both, with
out compare.
Mater mitis, sed viri nescia,
A Mother mild, who yet
Carmelitis da privilegia
Man didst know,
Stella maris.
On us poor Carmelites daily
to bestow
Some special boon, who art the
Sea's bright Star.

This Devotion was so pleasing to the Bl. Virgin, that she appeared after this to him, accompanied with a multitude of Angels, holding the Scapulare (a Garment) of that Order in her hands, and said: This shall be a privilege to thee, and to all Carmelites, Whosoever dies in this habit shall escape Eternal Fire, whosoever dies in this shall be saved.

Colganus, ut
supra citat.

There is also another famous privilege granted to the Carmelites Scapular, that Whosoever should be buried therein, should not be held in Pur-

gatory pains beyond, the Saturday next after the day of his death.

This privilege was approved and confirmed by several Popes. John XXII. in his Bull from Lyons, March 3. and in the 6th. year of his Popedom, has these words: *I by the power I have received do confirm this Indulgence on Earth, as Christ for the Merits of the Bl. Virgin has granted it in Heaven.* This was also afterwards confirmed by Pope Alexander Vth, by Clement VIIth, Sixtus Vth, Gregory XIVth, and Clement VIIIth. The Bull of Pope Clement VIIth dated May 13. 1528. (which begins thus, *Dilecti filii*, &c.) has these words in it; *Mary, the glorious Virgin and Mother of God, on the Saturday (which is the Virgin's day) after the death of such Persons (so habited) will visit them, and free their Souls from the pains of Purgatory.* Where by the way we may make one new discovery, that though, for ought I know, Sunday may be a good day of the week to be born on, and may be a very comfortable day whilst one lives; yet it is, according to this, a very sad and ill day to dye on: for, let a Man have never so much favour shew'd him, you see he must lye almost one whole week in Flames, if he chance to go out of the World on that day.

But there is nothing of this nature has made so great a noise, as the Privileges granted by our Saviour's own mouth to Seraphical S. Francis. As, 1. *That whosoever shall receive his Order in his heart, how great a sinner he ever be, he shall find mercy from the Lord.* Colgatus, ut supra. 2. *That none, in the Habit of a Franciscan, can make an ill end, and that whosoever shall chuse to live ill in that Order, shall not be able to continue in it long.* The 3d. is more known than any of the other, viz. The Privileges granted by Christ to his Church near Assisium in Italy, called S. Maria de Angelis, or Portiuncula; and in memory of the grant, a Festival was appointed on the 2d. of August, which even after the reformation of the Breviary by Pope Pius Vth, was allowed by him to be still observed by the Franciscans, and has a place at the end of his Breviary in

the *Proprium Fæstorum ordinis Minorum*, under the Title of *Fæstum Consecrationis Ecclesiæ S. Mariæ de Angelis*; and is also appellatur *Fæstum Portiunculæ*. The story is worth the setting down, out of the Lessons of that Feast, and out of *Gononius* his *Chronicon*, where the circumstances are given more at large; which is as follows:

Gononius, in
Chron. p. 217.

"In the Year 1221. as *S. Francis* one Night was praying for Sinners, an Angel of the Lord appeared to him, commanding him to go to the Church aforesaid; for there *Christ* with his Mother and a Multitude of Angels expected him. The Messenger filled him with incredible joy, and he presently arose and went to the Church, whither when he came, and saw *Christ* and his Mother standing on the right hand, with fear and reverence he fell flat upon his face, unto whom *Christ* spake thus, as he lay prostrate. O *Francis*, thou and thine art very solicitous for the Salvation of Souls; therefore I give thee leave to ask something of me, for the comfort, consolation and salvation of Souls, and for the honour of my Name; for thou art given for the salvation of Nations, and for the reparation of my Church: *S. Francis* being a while in a rapture, at the contemplation of so great Majesty, when he came to himself, he prayed thus: O our most holy Father, I miserable Sinner beseech thee, that thou would'st vouchsafe to bestow this grace upon Mankind, that all and every Person that comes to this place, and entereth into this Church, may obtain an universal Pardon and Indulgence of all their Sins, which they shall make Confession of to the Priest. I also intreat the Bl. Virgin, thy Mother, the Advocate of Mankind, that for the obtaining this request, she would vouchsafe to intercede with thy most glorious Majesty. The Queen of Heaven being moved by the Prayers of her Servant *Francis*, began immediately to pray to her Son in this manner: O most High and Almighty God, I intercede with thy Deity, and humbly beseech thee, that thou would'st vouchsafe to grant the requests of this poor *Francis*. The Lord *Christ* presently replied

replied; Brother *Francis*, it's a great thing thou hast asked, but thou shalt obtain greater. Know therefore that I admit thy Petition; but I will have thee to go to my *Vicar*, who has the power of binding and loosing in Heaven and Earth, and require this Indulgence of him in my Name. On the morrow after *S. Francis* went to the *Pope*, laid open before him *Christ's* mandate, intreating him, that what pleased *Christ*, whose place on Earth he held, and whose person he represented, that that might not displease him. The *Pope* at first did not think his request reasonable, because it was altogether free, that is, without any Oblations; it was the greatest request, and also absolute and perpetual. He said, that it was requisite, that he who would obtain pardon of his sins, should some ways deserve it; and the *Pope* denied that ever the *Roman Court* was wont to grant such an Indulgence: The Cardinals also that were present, opposed the Grant; saying, That the consequence of it would be, that the Indulgences of the *Holy Land*, and of the *Holy Apostles*, *S. Peter* and *Paul*, would be neglected. But the *Pope* at length understanding, that it was the Divine pleasure it should be so, he granted to *S. Francis* a plenary and free and perpetual Indulgence; but it was to take place onely on one natural day of every year, that is, from the *Vespers* of the *Calends* of *August*, to the *Vespers* of the next day, which was the *Anniversary* day of the said Churches *Consecration*.

Leſt. 6. in Feſt. conſecr.
S. Mariæ de Angelis.

By this one Revelation to *S. Francis*, here are so many doubtfull Points determined, (concerning Indulgences, the authority of the *Pope*, as *Vicar* of *Christ*, the necessity of private confessions to the Priests, the intercession of the *Bl. Virgin*) that may well give us *Protestants* just cause of suspicion, that the *Pope* had a greater hand in this Grant than *Christ* had. As for those of his Church, who are bound to believe the truth of that which has been confirmed by 15 *Popes* (and which one of the later of them, *Martyr. Francis*, viz. *Urban VIII.* au. 1624. gave so much cre-

p. 324.

dit to, that in a Year of *Jubilee*, when he suspended all other *Indulgences*, this was declared by his Letters to be excepted and left untouched) I can onely pity the wretched temptation which the common People especially are perpetually exposed to, by such Grants, of laying as much stress upon the keeping of a Day, visiting an Altar, or a Church, dying in such a Habit, and being buried in such a Place, to procure the Pardon of their sins, and to promote their Salvation, as upon inward moral goodness, and purity of heart and life. In the former cases, Miracles and Revelations are rung in their Ears, to give a mighty reputation to those little and easie observances; and the defects of the later are pretended to be supplied by the use of the other, as the imperfection of Attrition by the Sacraments of the Church; but when were they told, that a balking of these usages, would not prove dangerous to a person otherwise studious of piety? No, no; the contrary is the business of this Church; amidst a great looseness of manners, which they connive at and tolerate, they furnish the People with frightfull stories, to oblige them to all the exactness and care imaginable, about posture and habits and trifling rules of orders *.

* Thus we are told, that a certain Monk, while the Quire was singing the words of the Creed, Incarnate by the Holy Ghost, and all bowed their heads, he stood erect without bowing at all: whereupon the Devil came and gave him a Box on the Ear; saying; O ungratefull Monk! Why do not you bow as the rest of your Brethren do? Dost thou not hear what is sung, That God for thy sake made Man? If he had done so much for me, miserable creature, I would have eternally bowed to him. (Spec. Exempl. dist. 9. Exemp. 93.)

A Convert did but happen in the hot Summer time to sleep in a posture not modest enough (though no body saw it till afterwards) and the Devil, they are told, appeared in the shape of a Nun, and while he so slept, took him about the Neck and kissed him, whereupon he presently fell sick, and died within three days after. At another time, they are informed, that the Bl. Virgin went round all the Monks

Cæsarius, Dialog.
distinc. 5. c. 33.

Beds, and blessed them all save onely one, whom the neglected, and did not care to look upon (a grievous offence, one would imagine this Monk had been guilty of; alas no) the business was, he lay in his Bed irregularly; either his Girdle was laid aside, or he had put off his Hose, or unloosed his Coat, the Relator could not tell which, but one of them it seems it was, and a fault so great, as to deserve to lose the Bl. Virgin's blessing. Another, who in the judgment of all was thought a very fit Person to be preferred, and by common consent was just ready to be chosen an Abbot, the choice of him by a Divine Revelation was forbidden, onely because one time he had presumed to sleep with his Stockings off. But this punishment was but a small one, in respect of another which was inflicted (in another Stocking-story) upon a Convert, who in one of the Granges of *Clervaux Abbey*, presumed to wash his Stockings without his Master's leave (the miserable Man, says the Relator, not considering how grievously they offend, who in the least things do violate the Purity of the Sacred Order; *It seems the purity of his Order was nastiness, if it was a crime to wash his Stockings*) but as the Man was doing this, he heard a Voice cry, *Smite him, Smite him*; and immediately he felt two grievous blows given him, one on his Head, the other on his Feet; whereupon he returned pale and trembling to his place, confessed humbly his fault, and described his invisible strokes, how that both of them crept inwardly along, one from his Head, and the other from his Feet, and that he should dye, when those strokes were joined in his heart; and so it proved, for he dyed of them in a short time. These and twenty other such ridiculous stories they tell; the effect of which is, the frightening Men into silly and superstitious fears and observances, whilst the undoubted commands of our Saviour are more neglected, and lye unregarded.

*Idem ibid.
dist. 7. c. 14.*

*Biblioth. Patrum Cisterc.
Tom. 1. distinc. 4. c. 25.*

Ibid. cap. 24.

*To S. Cosma and S. Damian, for success
in taking Physick.*

*Horæ sec.
us. Roman.*

Anaphona.

INclite *Cosma* vale, salvèq;
sacer *Damiane*,
In quibus enituit gloria
Martyrii.
Sumite nostrarum petimus
jubilamina laudum,
Et nobis medicam ferte sa-
lutis opem.

GREAT *Cosma* and blest
Damian, all Hail;
Whose Heads are grac'd with
Martyrs glorious Bays;
Receive the Tribute of our joy-
full praise,
And bring your Medicines,
healing every ail.

Oremus.

Let us pray.

INfirmities nostras, tam
mentis quàm corporis,
respice quæsumus, Omnipoten-
s Deus; & dignare inter-
cedentibus sanctis Martyri-
bus tuis *Cosmâ & Damiano*,
cunctis nostris mederi lan-
guoribus.

Per Dominum, &c.

ALmighty God, look we
beseech thee upon our
infirmities both of mind and
body, and vouchsafe upon the
Intercession of thy holy Mar-
tyrs *Cosma and Damian*, to
heal all our diseases.

By our Lord, &c.

NOTES.

THE great credit of these Saints to help in this manner,
was built partly, I suppose, upon their profession,
being both Brothers and Physicians (as the old *Roman Bre-
viary* tells us) who might the more willingly be still emplou-
ed in the Art they were so well versed in before, and have a
natural

natural inclination to look after sick Patients, that addressed themselves to them: but especially, upon the Miracles that are said to appear at their death. As, that when they were chained together, and thrown into the Sea, an Angel loosed their Bonds, and delivered them; *Brev. Rom. antiq. Lec. 3.* after this, they were thrown into a great Fire, but upon their Prayers, the Fire lost all its power *Lec. 4.* to hurt them: then they were hanged upon a cross, and command given to stone them, but the stones *Lec. 5.* rebounded back upon those that threw them: and so in like manner, when Arrows were shot at them, they received no harm at all, but many of those that shot them, were thereby slain. Most of which stories are still retained in the present *Roman Breviary*, and seem to be taken out of *Ussuardus*, or *Ado's Martyrologies*, who lived in the 9. Century, the proper Age (as I told you before) for rappers. The worst is, that *Baronius* himself, upon the *Roman Martyrology* (*Sept. 27.*) is forced to confess, that there are abundance of their Acts extant in *Simeon Metaphrastes* and *Sutrinus*, which abound with falsehoods, and ridiculous stuff: and if he would have been sincere, he could have told us, that it was not an easie matter, to determine which were true, and which false: but it's all one, Lies have set up many a Saint to good purpose in the Church of *Rome*.

To S. Nicholas in dangers especially at Sea.

*Hora Sec.
of Sarum.*

Antiphona.

BEatus Nicolaus adhuc puerulus, Multo jejuniomacerabat corpus.

Vers. Ora pro nobis, &c.

S. Nicholas with much fasting did begin,
Though but a Child, to make his Body thin.

Vers. Pray for us, &c.

Oremus.

Oremus.

Let us pray.

*Brev. Rom.
Dec. 6.*

DEus qui Beatum *Nicolaum* Pontificem tuum innumeris decorasti miraculis; tribue quaesumus, ut ejus meritis & precibus, a *Gehennæ* incendiis liberemur.

*Per Dominum, &c.**Brev. Sarum.
Dec. 6.*

DEus bonitatis Author & bonorum dispensator; concede propitius, ut qui Beati *Nicolai* Confessoris tui atque Pontificis Solennitatem veneramur, ejus Patrociniis atque suffragiis Majestatis tue propitiationem consequamur.

Per Christum, &c.

Ibid. **O** Per omnia laudabilem virum, cujus meritis ab omni clade liberantur, qui ex toto corde quaerunt illum.

O God, who didst grace thy Bishop *S. Nicholas* with innumerable miracles; vouchsafe we pray thee, that by his merits and prayers we may be delivered from the flames of Hell.

By our Lord, &c.

O God, the Author of Goodness, and the Dispenser of all good things; mercifully grant, that we who venerate the Solennity of thy Confessor and Bishop *S. Nicholas*, by his Patronage and suffrages may obtain the propitiation of thy Majesty.

Through Christ, &c.

O Man, in all things praise-worthy, by whose merits they are delivered from all destruction who seek him with their whole heart.

NOTES.

THere is no great difference in substance, concerning the Acts of this Saint, betwixt the *Old* and the Reformed *Breviaries*. Onely the ancient ones, say *more* miraculous

lous things concerning him, the new *sewer*. But we are likely to be excellently informed about him, when *Simeon Metaphrastes* has a hand in his story; concerning whom *Belarmine* himself has passed this censure, *Ilud observandum, à Metaphraste scriptas De Scriptor. Eeckf. ad an. 890.* *fuisse historias de vitis sanctorum, multis additis ex proprio ingenio, non ut res gesta fuerunt, sed ut geri puerunt. i. e. Observe, that the Histories of the Saints Lives were written by Metaphrastes, many particulars being added on of his own head, not as the things were done, but as they might possibly be done.* And a little after, *He has added many and great Miracles, of which there is no mention among the ancient Historians.* I think we may well reckon in this number, that which is mentioned in the first *Antiphona*, and is still retained in the *Breviary* (Lef. 4.) "When he was an Infant, though on other days he suckt his Nurses milk frequently, yet on *Wednesdays* and *Fridays* he would suck her but once *, and that in the Evening, which custome of Fasting he always observed the rest of his Life: which thing is also mentioned in the *Prosa* of the old *Roman* and *Salisbury* Missals;

* These *sucking Miracles*, I perceive they are much pleased with, for thus they tell us that *S. Katherine the Swedish Virgin*, as a sign of her *chastity*, refused with cries and tears to suck the milk of incontinent Women, as if it had been *Wormwood*. *In vit. ejus apud Bolland. ad Mart. 24.*

Qui in cunis adhuc jacens	Who yet in Cradle rockt, ob-
fervando jejunia,	tain'd the praise
A papilla cœpit summâ	Of strict observing usual fast-
promereri gloriâ.	ing days;
	An early Saint! not half so
	much in Love
	With Nurses milk, as with the
	joys above.

We need not therefore think it strange, that a Saint who began so early to be famous, should grow in wonders with his

his Age, and at last come to be invoked as an Universal Deliverer from all dangers. I confess, when I read the first Prayer, which is the proper Collect both in the *Breviaries* and *Missals* for the Saint, it seemed to me a very cross-grain'd one, that when by the story that is told of him, his Talent, one would imagine, had lien peculiarly in helping and saving Men out of the distresses of *Water*, he should here be invoked to free them from the *Fire of Hell*: But I quickly corrected my fancy, when I considered, that nothing need seem impossible to the prayers of him, who fasted in his Cradle twice a Week, especially when it was (as you heard) upon *Wednesdays* and *Fridays*; for no *Astrologer* could have erected a Scheme of the Heavens more propitious for Miracles, than these two days are; (as we found before in *S. Roch*, of whom the same is affirmed.) Besides too, there is this affinity betwixt the *Sea* and *Hell*, that they are each of them a great *Abyss*; and it is so common and Proverbial to express all dangers by *Fire* and *Water*, that it was great pity, that he who had such great command over the *one*, should have no stroke in matters that related to the *other*. Passing therefore over other things which the *Breviary* mentions, (as his miraculous Election to be Bishop of *Myra*, not by the intervening of *Lots*, as in the choice of *Matthias*, but by a voice from *Heaven*, bidding them make him Bishop, who first entred the Church next Morning, telling them his Name should be *Nicholas*, which he first did, as if sent by God) Let's onely see, whence his fame arose for a Deliverer in distresses at Sea. Thus then the *Legend* informs us. "Certain Mariners being in
 " great danger by a sudden Tempest that a-
 " rose at Sea, they began to cry out; O *Ni-*
 " *cholas* the Servant of God, if those things
 " be true which we have heard concerning thee, now suc-
 " cour us; that so being delivered from this danger, we
 " may render thanks to God and thee. While they spake
 " these words, one appeared, saying to them; Behold I am
 " here, for you called me; and he began to help them in or-
 " dering

Brev. Sar. lec. 7.

By Brev. Rom.

antiq. Lec. 9.

dering their Cables and Sails and other Tacklings; and a while after, all the noise of the Sea was quieted, and the Tempest ceased*: The Mariners when they came to shore, presently enquired where *Nicholas* was; and when they learnt that he was in the Church, they went in thither, and, which is wonderfull to be related, they immediately knew him, without any bodies showing, though they had never seen him before; and falling prostrate at his Feet, they paid their thanks to him, relating how by his suffrages they had been delivered, when they were even at the brink of Death.

* The same is set down in a Prose of the Old Roman Missal. 1520.

O beate Nicola,

Nos ad portum maris trabe
de mortis angustia;

Trabe nos ad portum maris
Tu qui tot auxiliaris

Pietatis gratia. (Sum
Dum clamarent nec incas-
Ecce quidam dicens, Assum
ad vestra presidia:

Statim aura datar grata
Et Tempestas fit sedata
Quieverunt maria.

And now I hope, after this story, none will wonder, when he hears of that Prayer to this Saint, (though otherwise it might seem a strange one) which we find cited by *Chemnitius*, out of the Hours of the Church of *Hildensheim*, in his *Examen Concil. Trid. Part. 3.*

Credo pie Sancte *Nicolae*, tuis me precibus esse salvandum, ideo ad te clamo, & te precibus meis licet indignis pulsare non desisto, ut te intercedente, ab imminetibus periculis, a peccatis & offensionibus meis, quibus quotidie affligor, merear liberari: Salva me supplicem famulum tuum, amice Dei *Nicolae*, de presentibus angustis & tribulationibus, quia

Oblous S. Nicholas, I believe that I shall be saved by thy prayers, therefore I cry to Thee, and cease not to importune Thee by my prayers though unworthy ones, that I may merit by thy intercession, to be delivered from imminent perils, from my sins and offences, wherewith I am daily afflicted: Save me thy supplicating servant. O Nicholas thou friend of God, in

pe te confidit anima mea, ut
in te me salvet qui te sibi
elegit.

From present straits and
Tribulations, because my
Soul trusteth in thee, that he
may save me by thee, who
hath chosen thee to himself.

Who need boggle now at the words of the *Hymn* men-
tioned by the same Author, and also by *Cassander*, p. 252.
of his Works?

O Venerande Pontifex
Pius nec tardus Opifex
Cunctis, qui corde credulo
Te querunt in periculo;
Aufer mortis dispendia,
Confer vitæ stipendia,
Quò post carnis exilia.
Tecum simas in gloria.

S. Nicholas thou venerable
Bishop.

Inclin'd to pity and to help me
slack,

When dangers threaten thou
ne'er failest his hope

Whose forward faith about to
thee does tack,

From Death's expensive losses
us defend,

The pleasing gains of life unto
us give;

That when the crosses of this
flesh have end,

With thee we may in Glory
ever live.

How edifying and Spiritual is the Application of all that
is said of this *Sea-Patron*, which the *Prosa* in the fore-
cited *Roman Missal* gives us?

Nos qui sumus in hoc mundo
Visitorum in profundo
Jam passi naufragia,
Gloriose Nicolae,
Ad salutis portum trahe
tibi Pax & Gloria.

We that in this World impure
In Seas of vice, are almost
drown'd,

Blest Nicholas bring to Port
secure,

Where Peace and Glory's to
be found.

To S. Barbara, for to be confest, and to receive
the Eucharist, before Death.

*Here Sec.
of Rom.*

Antiph.

Virgo fide sana
De stirpe creata profana
Gaudia mundana
Postponit & Idola vana.
Ora pro nobis, &c.

THis Virgin found in Chri-
stian Faith,
Though sprung from race that
was profane,
All worldly joys despised hath,
And undervalued Idols vain.
Pray for us, &c.

Let us Pray.

*Here Hora
of Sar.*

Oremus.

Intercessio quæsumus Do-
mine Beatæ Barbara, Vir-
ginis & Martyris tuæ, ab
omni adversitate nos prote-
gat, ut per ejus interventum,
gloriosissimum Sacrosancti
corporis & sanguinis Domi-
ni nostri Jesu Christi Sacra-
mentum, ante diem exitus no-
stri, per veram pœnitentiam
& puram confessionem, per-
cipere mereamur.

WE pray Thee, O
Lord, that the In-
tercession of S. Barbara, the
Virgin and Martyr, may pro-
tect us from all adversity;
that by her means we may,
by true repentance and pure
confession, merit to receive
before the day of our death
the most glorious Sacra-
ment of the most holy body
and blood of our Lord Jesus
Christ.

Per Dominum, &c.

Through our Lord, &c.

NOTES.

THere is scarce any Saint in the *Kalendar*, of whom
more incredible things are told, than of S. Barbara,
in

in the old Roman Breviary; nor indeed more ridiculous.

Lef. 1. She is said to be the onely Daughter of One *Disolus* a Heathen in the Reign of *Maximianus* (or, as *Baronius* will have it, of *Maximinus*) and is placed in the Year 230. and said to be instructed in the Faith by *Origen* (though it's strange so famous a Martyr should be pertermitted by *Eusebius*, who in his *Ecclesiastical History* (lib. 6.) mentions several Women, whom *Origen* converted to Christianity, but does not so much as name her among them.)

Lef. 2. Her beauty was so great, that to defend it, her Father built a Tower, onely with two Windows, and a place to Bath in, curiously contrived and adorned, where she was put.

Lef. 3. There, while she was in Meditation, an Angel stood by her, and explained to her all things belonging to the Catholick Faith; and when the Angel opened the Mystry of the Incarnation, to her great joy, *Jesus* appeared in the shape of a Child. And now being more strong in faith, in the absence of her Father, she commands the Workmen to make a third Window in the Tower towards the East, she being a worshipper of the Trinity, saying, That onely by 3 Windows (so it is in *Metaphrastes*) every one that comes into the World is enlightened: and this she said signifying the Majesty of the H. Trinity (as *Metaphr.* has it) and when her Father was angry at this talk of hers, and at the addition of the third Window, she pointed with her Fingers, and said, *Behold the Father, Son and Holy Ghost.* [A fine discovery this is of the Trinity, by one that had been newly instructed in the Catholick Faith by an Angel, like to which is that blasphemous Picture, in the *Salisbury Hours*, where the Trinity is represented by 3 Heads upon one Neck of a Man's Body. And with the like prophaneness and folly, the *Festival*

* *Festiv. in die Trinit.* which is taken out of *Durandus*, who giving a reason why the Bell tolls thrice, at the death of a Man; says, it is because the Trinity was first found in Man: *Primo enim formatus est Adam de terra, deinde Mulier ex Adam, postea homo creatus est ab utroque; & ita est ibi Trinitas.* *Durand. Rational. lib. 1. c. 4. f. 13.*

discourses : “ *Adam*, our Fore-father, that came out of the Earth, one Person ; and *Eve*, of *Adam*, the second Person ; and of them both cometh the third Person, as their Child ; thus the Trinity was found in *Man*. But, methinks, the *Nuns* have found the Trinity better than thus in *Woman*-kind. For in the Life of *S. Clara de monte Falconis*, we are told, that in her heart, when it was opened, were found the impressions and marks of the Passion of our Savi-

Apud Ribadeneir.
inter vit. Extravag.
p. 261.

our, viz. a Crucifix with three Nails, the Spear, Sponge and Reed on one side ; and on the other, the Whips, Rods, Pillar, (*at which he was scourged*) the Crown of Thorns ; and these signs of our Saviour's Passion did consist of strong and hard Nerves. But (which I cite it for) they found that which was still more wonderfull, three Balls in her Gall, as it were three Filberts of equal weight, colour and bigness, which (*says her life*) was a plain Testimony of the H. Trinity, to which this Virgin was wholly devoted : Which is more fully exprefs'd by *Bernardinus de Busto* *, whose words are these ; “ In her heart was found

* Cited in the Martyrolog.
Franciscan. 17 Aug. p. 352.

a Crucifix ingraved, with all the Mysteries of the Passion ; and in her Breast were found three little Balls, one of which does weigh as much as two of them, nay, as much as all three together ; and all three together weigh no more than one alone ; by which is signified, that she had a continual remembrance of the Passion of *Christ*, and a perfect belief of the Unity of the Divine Essence, and of the equality of the three Divine Persons, (*Which I take it is the most mysterious Relique that ever was found in Flesh, if any one can believe it.*)

The *Festivale*, a little after, explains the Trinity by Water, Ice and Snow, which three, says he, be divers substance, yet all is but Water. “ The Water fol. 47. is so full of might, that is to understand the Father : by the Son *Jesus Christ*, ye shall understand Ice, that is, Water congealed hard and brittle ; that is, *Jesu Christ*,

T

“ very

"very God and Man, that took the substance and frailty of
 "Mankind: by the *Snow* ye shall understand the H. Ghost;
 "for right as *Snow* is but *Water* and *Ice* and *Light* in the
 "Air, but how, no Man can tell, so cometh the H. Ghost
 "from the Father and the Son. *Capgrave* also gives us a

Capgr. in vit. Egberti, f. 122.

Narration, how when *France* was troubled with the *Arrian Heresie*, that Error was reprov'd: and that God in *three* Persons, was of *One* and of equal substance, was shown by this plain Miracle of *three* drops clearer than Crystal, that fell upon the Altar, as it were from the Roof of the Church, which drops were of equal magnitude, and being joined together, made one most fair Gemm.] But to go on with the story of S. Barbara.

Les. 4. Upon the Marble of the Bath, she made the signs of the Cross, which remain to this day: (*Metaphrastes* says more expressely, *That she made the sign of the Cross with her Finger on the Marble, which made a remaining Impression, as if it had been graved with Iron*) and in the Bath, God so ordering it, upon her Prayer she was wonderfully baptized by *John the Baptist*.

Les. 5. Her Father perceiving, by the alterations she had made in the Tower, and by her discourses, that she was a Christian; drew out his Sword, in indignation, to slay his Daughter: but upon her Prayers to God, a great Stone opening it self, received her into its Cavity, and attended

* *Tecum virgo lapis volat. Prosa in Missal. Roman. Antiq.*

her to a Mountain full of Caves, where she thought to have hid her self, but was discovered by a Shepherd, who was punish't for it miraculously, he himself being changed into a Marble Statue, and all his Sheep into Locusts, (or, as *Metaphrastes* says, into Beetles) which to the perpetual accusation of the crime, continually fly about her Grave.

Les. 8. She was, after this, brought before the Heathen President, who, after Scourgings and Beating with Clubs, commanded her Breasts to be cut off, and to be led naked through

through all the City. But upon her Prayers, that her naked Body might not be exposed to the Pagans, an Angel came and covered her with a white Garment, and so healed the wounds of her Body, that not so much as a Scar appeared.

Les. 9. After this, her Father cut off her Head with his own hands, and was severely punished for it; for as he went down the Hill where the Murther was committed, Fire descended from Heaven, and so consumed him, that not so much as any Dust of his Body remained. (*Thus far the Lessons.*)

I cannot omit here the relating an extraordinary Miracle brought to confirm the efficacy of Prayers to *S. Barbara*, for obtaining the *Eucharist* and *Confession* before Death. It is recorded

by *Surius* thus. In the Year 1448. at a Town called *Gorcum* in *Holland*, one

Surius in vit. Barbaræ, 4 Decemb. mentioned also by *Ribadeneira* in her life.

Henry Kock by an accident of a Candle that fell into the straw, had his House set on Fire in the Night, and he himself hardly escaped in his shirt, which began to burn in two places: but he remembered that he had left Money in the House, and would return into it again to save it; but before he could come to the place where it lay, the House fell upon his naked Body: when apprehending present Death, though the scorching Flames tormented him, yet he was more afflicted, because he had not been fore-armed against Death, by the Sacraments of the Church; and in this distress, he betook himself to *S. Barbara* for Soul-remedies, praying thus. *O, S. Barbara, succour a miserable wretch, and dying in his sins, which thing thou art now able to perform thy Spouse: Let that be done by thy Prayers in me, which was of old promised by Heaven to thee, as thou wast a-dying for Christ: Let thy Spouse be mindfull of thy rose and Virginhood, let him remember thy chaste and Virgin love, that my Soul may not go out of my Body, till it be purged by the Sacrament of Confession, and fore-armed with the saving Viaticum.*

Thus you must believe he prayed, (though it seems to be so long a Prayer for one whose Body was actually burning

in Flames) but see the effect. *S. Barbara* being thus invoked, immediately presents her self, in such a form as she useth to be pictured with in Churches; and with her Garment, she quenched presently the Globes of Fire, and with her white Hand, brought him through the Straw-roof, and setting him in a safe place, spake thus to him. *Because thou hast often offered acceptable Devotions to me, and now implored the Divine mercy by my Patronage, know that by my means thy life shall be prolonged till Morning, in which time thou mayst be confessed, and receive the Sacrament of the Eucharist and Extreme Unction.* After which words, Saint Barbara disappeared all was performed as she said, though *Henry* was so burnt that scarce any Flesh was left on his Bones unconsumed and that which remained was as black as a *Negro's*; onely his Eyes, Tongue and Heart remained untoucht. Testified by *Theodoric* the Priest that confessed him; a credible Witness no doubt *.

* Such another foolish story the Golden Legend gives us in her Life; that a Man that was thought to be starved to death, and by a Rope cast about his Neck, was drawn to the top of a Tower, and thrown off from thence, when he came to the ground, he rose up upon his feet; and gave this account to those that wondered how he was alive (having so long continued without any Meat) and how he could be preserved in his fall; he told them that *S. Barbara* preserved him in all his straits; and in his fall from the Tower sustained him with her holy hands, and that he could not dye till he was confessed, and received the Eucharist and Extreme Unction.

This story puts me in mind of another miraculous one concerning the Communicating of *S. Brigid* before she dyed

Colganus, vit.
S. Nennidii ad
18 Januar.

It is thus. Saint *Brigid* told *S. Nennidius*, a Convert of hers, that on the day of her death she would receive the Eucharist from his hands. He answered her, Would to God you might

live till that come to pass: she replied, that so it should be. Upon which, when *Nennidius* was gone from her, he provided for his hand (with which he was to give the Eucharist) a strait Brass Glove (some say a Silver one) with a Lock and Key for it, lest it should touch his Body, or his Hand should

touch

touch'd by any unclean thing: And farther, believing what S. Brigid told him; and being willing to prolong her life for the common good many Years, he undertook a Pilgrimage to Rome; and entering a Ship, he threw the Key of his Glove into the Sea. *But there is no wisdom nor counsel against the Lord:* for some while after, returning into his Countrey, he was admonish'd by an Angel, that the day of S. Brigid's death was at hand, and that he must give to her, her last Viaticum: The Night following, lodging at a Fisherman's House, his Landlord found a Key in the Belly of a Fish, that he had opened, which Saint Nennidus knew to be the very same he had thrown long before into the Sea; and so understanding that it was the Will of God he should go over to S. Brigid, he did so; and found her almost expiring, to whom he gave the Eucharist before she died.

*To St. Marus Bishop of Triers, for Palseys
and Convulsions, &c.*

Rev. Eccl. Trev.
apud Bolland. ad
26 Januar.

DEUS, qui S. Mari Confessoris tui atque Pontificis intercessione, homines ipsum invocantes, à quavis morbida corporis membrorumque contractione, atque Paralyfi liberare præservareque dignaris; concede nos ejusdem Sancti meritis, sic corporalis vitæ sanitate potiri, ut eternæ animarum salutis remedium in cœlestibus inveniamus. *Per Christum, &c.*

O God, who by the intercession of S. Marus the Confessor and Bishop, dost vouchsafe to preserve and deliver Men that invoke him, from any diseased contraction of the body and members, and from the Palsey; Grant that we, by the merits of the same Saint, may so enjoy health of bodily life, that we may find the remedy of the eternal salvation of our Souls in Heaven.

By our Lord, &c.

S. Basilus

*S. Blasius, for removing Bones that stick
in the Throat.*

THE *Salisbury Breviary* informs us, that when this Saint came to be beheaded, he prayed to God in this manner: "O God, hear me thy Servant, that if any one remembering me, shall fall down and worship Thee; if any Fish-bone, or any other Bone shall stick in his Throat; or if he fall into any Infirmary, Tribulation or Danger, receive, O Lord, I beseech thee, his request. The Lord said, I will fulfill all thy Petition. The Invocation of this Saint, is a present remedy in such cases*, prescribed by a Greek Physician, says Ribadeneira, who also directs, that taking such Persons by the Throat, these words should be pronounced aloud: viz. Blasius the Martyr, and the Servant of Christ says, either come up, or else go down.

* ——— Tu guttura verbo

Suffocata aperis, & nos audire momento.

Mantuan. *Faustor.* l. 2.

*S. Emetherius and S. Celedonius, for allaying
Hail-storms and sudden Tempests.*

THese two Saints are venerated in *Spain*, as having great power to allay Hail-storms. "For, we are told, that in such cases, the Clergy of the Place, where their Chapel is, make a solemn Procession thither; they put lighted Candles upon their Altar, and after they have sung the Hymn with the *Antiphona*, they subjoin the praises of these

Bolland. *Act. Sanc.*

3 Mart. p. 234.

"these

“these Saints, and the desired Calm follows. The truth is, by that time all these things are done, especially if the Priests do not cut short the praising work, but give these Saints their due commendation; a violent Tempest of Hail may cease naturally, without the help of them, or any other Saint besides.

S. Venisa, for the Green-sickness, & pro Ordinandis Menstruis, and Bloody-fluxes.

THIS Saint has a Chapel dedicated to her in a Village hard by *Roan*, in *France*, and a Feast kept to her Memory, the day before *Ash-Wednesday*. And at *Valentiens*, in *Hainault*, there the Women implore her Patronage in the forenamed Cases; binding themselves about for 9. days together, with Purple or White Swathes, according to the several proper kinds of this Disease; when they are cured, they hang them up near the Statue of *S. Venisa*; and by reason of the Multitude of those that frequent the place, the heap of such Oblations does so increase, that they are fain to remove them. The Women do the like at *Tourney*, and other places. Some conjecture with probability, that this *S. Venisa* (or *Venica*) is the same with *S. Veronica*, onely her name contracted; and that all this Devotion comes from the common Opinion, that she was the Woman, whom *Christ* in the Gospel cured of the *Bloody-flux*. There are many other Saints whose Patronage they implore, besides these I have named, as *S. Lucy*, for sore Eyes; *S. Leonard*, for Prisoners and Captives; *S. Hubert*, for biting with mad Dogs, or any venomous Beasts, &c. whose stories, I shall for Brevity omit, and onely add one more.

Bolland. de S. Veronica. 4 Febr. p. 454.

S. Anthony of Padua, for the Recovery
of Lost Goods.

THIS is the last Example, I shall mention, of *Patron Saints*; but his veneration is so great in the Church of Rome, his Preaching and Miracles so famous, that it will require something a larger Discourse than I have bestowed upon the rest. He was a Contemporary and Disciple of S. Francis, to whom he was so dear, that he used to call him his Bishop (as Trithemius tells us.) The present Breviaries have onely three short proper Lessons for him, Jun. 13. and the following Collect:

Ecclesiam tuam, Deus, beati Antonii Confessoris tui solennitas vota letificet; ut spiritualibus semper muniatur auxiliis & gaudiis perfrui mereatur æternis.

Per Dominum, &c.

O God, let the much desired solemnity of Bl. Anthony thy Confessor glad thy Church; that so it may be always defended with spiritual aids, and may merit the fruition of eternal joys.

Through our Lord, &c.

But the *Franciscans*, even after the Reformation of the Breviary, by Pope Pius Vth, obtained from him the Privilege of having Proper Offices for some famed Saints of their own Order, which were Printed a-part, at the end of his Breviary; among which, this S. Anthony has a large place, where I find Twenty Lessons of the old Breviary concerning him still retained without alteration; and I hope the following Popes have not been so unkind, as to debar them from rehearsing those pleasant and beloved stories of S. Francis, and his great Followers, nor contracted their Devotions

Devotions into a narrower room than that *Reforming Pope* did. I leave the Reader to consult the *Hymns* there, which they sing in honour of him; and come to the business of his Patronage in the case of lost goods.

This is affirmed by many Authors. *Guillelmus Pepin* *, a *Paris* Doctor, says; "This Saint has a privilege from the Lord, in reference to lost goods; which by his merits are often recovered, which I my self have frequently experienced. *Pelbartus*, a Franciscan, says the

* *Citat. inter Elogia prefix. vit. S. Anton. apud Joh. de la Hay.*

same; That God, as he made him wonderfull in his life, by giving him the grace to be able to recover *lost Souls*; so now he is in Heaven, he has granted Men the favour wonderfully to recover by his merits *lost goods*. But none I meet with, has given so particular account of it, as *Ribadeneira*, whose words are these; "Christian piety does

implore the Patronage of *S. Anthony*, especially when afflicted with the loss of Goods, and his merits work wonderous effects in this Case. The Original of this Devotion seems to be this: A certain *Franciscan Novice*, throwing off his Habit, ran away from the Monastery, (in which the Saint lived) and stole away with him a Psalm Book, written with *S. Anthony's* own hand, and explained with Marginal notes, which *S. Anthony* often used, when he privately expounded the Scriptures to the Friars. As soon as *Anthony* perceived his Book to be stolen, he falling down on his Knees earnestly prayed God, that he would restore the Book to him again. In the mean time the Apostate Thief having his Book with him, as he prepared to swim over the River, met the Devil; who with a drawn Sword in his hand, commanded him immediately to go back again, and restore to *S. Anthony* the Book he had stolen from him; threatening to kill him, unless he did so: The Devil required this with so terrible an aspect, that the Thief being astonished, presently returns to the Monastery, restores to the Saint

Ribaden. vit. S. Anton. 13 Jun.

" his

“ his Book, and continued in a religious course of life ever
“ after.

I see the Church of *Rome* will never be at a loss for ways to promote this their Superstition. The most common Method we have heard of hitherto, has been *Revelations* and *Voices*, pretending gracious grants from God, to the merits of such and such Saints, that Persons in their particular distresses should find desired relief, when they did invoke them: this seems to be a pretty plausible encouragement, and to require onely satisfaction in one doubt, how to be secured, that God spoke such words; for if he did, who will not readily determine his practice, by the plain significations of his heavenly will and pleasure? But as for the occasion here mentioned, there are, methinks, a great many discouraging circumstances in the story; so that the greater opinion a Man had of this Saint, the less expectation should he, in all reason, have of recovering his losses by the choice of this Patron, if this be all that can be produced to assure him, that his addresses to him in this case shall not be unsuccessfull. For,

1. Few Mens losses are of that importance, that S. *Anthony's Psalter* was, especially with his admirable *Divinity* noted in the Margin: And again, few Mens merits, if all be true that is told of him, could equalize his; and why then should every one presume that their Prayers shall be extraordinarily heard, because his were? To which may be added this main doubt, that I believe that this is one of the first instances that can be given of the Devil's threatening, and frightening any one into honesty, and into Devotion; and considering his interest, it's very likely to be the last of the kind: and for any one now to tell us (as *Pepin* did) that he has found the success and benefit of such addresses, would be onely to set all the cunning Men, and all the *Astrologers* a-laughing (whose trade for discovering lost goods, seems to be threatened by setting up this Saint for a *Patron*) for they would be ready, I dare vouch for them, to forswear their Art, if S. *Anthony* had ever helped so many to their lost goods, as they will tell you they have done.

But

But it may be, it is not so much this foolish story which *Ribadeneira* has pitched upon, (or at least not this alone) as the mighty fame of *S. Anthony*, and the reputation he has got in the *Roman Church*, partly as a powerfull and propheticall Preacher, and partly as a worker of Miracles, that has invited them to a strange veneration of him; and then you may give them leave to chuse what way to express it in; and so many having been possessed before him of other Offices, this might fall to him of course.

That which I shall therefore do farther, shall be to give the Reader some account of the admirable things that are reported of him in his life; which *Ribadeneira* has given us more concisely, and *Surius* more at large; and more lately (*an. 1641.*) *Joh. de la Haye*, (who has given us *S. Anthony's* works) has put that Life in *Surius* before them, with some additional Miracles after his Canonization, and has divided it, for the Readers greater ease, into Chapters, whom therefore I shall cite all along in the following Discourse. To pass over other less material things concerning *S. Anthony*, I shall only consider what relates to his preaching and miracles.

The first occasion of his being noted for a Preacher (who was before accounted an illiterate person, and to have no farther skill than to say the Church-offices, and had submitted to the mean employments in the Kitchen, of washing Dishes, and scowring Kettles, and used to sweep the Friars rooms) was, when he took sacred Orders with certain Dominicans, who being put upon it to Preach at that time to the People, excused themselves that they were altogether unprovided of a Sermon; whereupon *S. Anthony* was intreated to Preach (though it was *ex tempore*) whatsoever the spirit should suggest to him: His modesty was such that he also would fain have declined it, telling the President (who urged it) how little Learning he had, and that having been condemned to such humble Offices, he was better

Concerning *S. Anthony's* Preaching.

Ribaden. in vit. Anthon. 13 Jun. p. 247. Et in vit. ejus apud Joh. de la Haye, c. 6.

acquainted

acquainted with *Potts* and *Besomes*, than *Scholastical Subtilties*; all this would not bring him off, but Preach he must: At the beginning of his Sermon he spoke to them simply and plainly; but in the progress of his discourse, he used such elegancy of words, such heights of mystical sentences, that rapt all his Auditors into admiration, especially because it was beyond all their expectation.

*Orsus est simpliciter
ad eos dicere.*

And now the next thing we hear of him is that he receives commission from the *Minister General* to Preach abroad; and he is so busie in this new work, that he runs up and down from one City and Town to another: The *Churches* were not sufficient wherein to spend his Zeal: but *Camps* and *Streets* and *Fields* are the Places where he chuses to Preach in; which course of his the Jesuite *Lorinus* would fain countenance, from something he fantasies like it in the *Apostles*; but the resemblance is far greater betwixt him and our *Quakers*; who are a restless Generation, troublesome, and furious in their heats, of an ill-guided Zeal, and endeavouring to be popular by the pretences of extraordinary humility.

*Lorinus in
Aft. 2. v. 6.*

He preached at *Rome* one time before the *Pope* so much to his content and wonder, that he called him *Vit. Ant. c. 8.* *Arcam Testamenti*, the *Ark* of the *Testament*: and well might he call him so, (says the Author of his Life) for he had the Scriptures so fastned in his Memory, that he could from thence have wholly restored them, if all the Books of Scripture had been lost. But whether the *Pope* had any great skill in Sermons or no, to be sure *S. Francis* had: and we are told that when *S. Anthony* was preaching one time upon the passion of our Saviour, *S. Francis*, though *Ibid. c. 10.* he was far distant in another Countrey, yet he appeared to his Children after a wonderfull manner in the Air, for he seemed to stretch out his Arms a-crofs, as it were approving *Anthony's* Sermon, and showing what the *Friers* ought to imitate, and blessing them, he made the sign of the Cross over them.

But

But we hear of a wonderfull approbation of him for a Preacher, which was given him by the Inhabitants of the Sea, more astonishing than this Apparition in the Air. For as he was preaching at *Ariminum*, which was a Nest at that time of Heretiques, and few or none regarded his Doctrine, he went out of the

Ribadeneir. p. 247.
Francis. Mendozius
inter *Elogia* prefix.
vit. S. Antonii.

City, and sate him down by the Sea-side, and called to the Fishes in this Language. "Do you at least lift up your heads, in regard to my words, since the Heretiques deny to hearken to me. He had scarce left off speaking, when a Multitude of great and little Fishes thronged to the shore where he sate, lifting up their heads out of the Water, as it were to signifie their attention to his words. Then the Holy man, after he had saluted them by the name of *Brethren*, (a complement he learnt from *S. Francis*) he rehearsed to them the benefits for which they were indebted to their Creator, what gratitude they owed Him, and what serviceable offices they might perform toward him. (What pity is it that this edifying Sermon should be lost, and since his skill was so great, that he did not leave a Treatise behind him upon this Subject, concerning *The whole Duty of Fishes* towards God?) When he had concluded his Sermon, the Fishes bended their heads, as if they asked his blessing, and went back into the Sea. And now it is no wonder to tell you, that the People were astonisht at the Miracle, that the Heretiques that were present, were struck as mute as Fishes, as to any farther opposition and contradiction; onely they fell at his Feet, declaring their embracing the Orthodox Faith, and their Conversion. We are farther informed that a Prophetick Spirit accompanied his Preaching, of which they tell us this story.

S. Anthony preaching at the Funeral of a certain *Usurer*, took that place for his Text, *Where your Treasure is, there will your Heart be also*. In his Sermon, among other things, he said. "This Rich man is dead and is buried in Hell: Go to his Treasure, and you shall find his heart in the middle of it, though his Body
" be

Vit. Anton.
cap. 19.

"be buried: The Parents and Friends of the Man, went and searched, and they found his heart yet hot in the midst of his Money.

It will be now, after all this, no strange thing to be told, that all People were very desirous to hear such a Preacher, or to find him frequently engaged in this

Ibid. cap. 12. Work, when he is so much admired, that sometimes *Thirty Thousand People*, or more were present at one of his Sermons. When he preached a *Lent* course, the Church could not hold the Number of his Auditors, so that he was fain to hold forth in the open Fields. Thither from all Quarters People flock in crowds to hear him; They rise before Day, and strive which shall get first to the place, where the Sermon was to be: There you might see Souldiers and Noble Matrons, and such as used before to lye long in Bed, running in the dark, and watchfully expecting the Preacher. The Tradesmen would not open their Shops, or sell their Wares, before his Sermon was over. The good Women in devotion, cut off pieces of his Cloaths with their Sizzers, laying them up for Reliques, and he counted himself happy that could but touch the Hemm of his Garment. It was admirable to observe

Ibid. cap. 13.

¶ 21.

in this great Concourse of People, no ill behaviour, no laughter, no Children crying, no disturbing noises; all their Ears were attentive, their Eyes perpetually fixed upon the Man of God, all waited to hear him with untired patience, and much devotion, as if not any Man but an Angel descended from Heaven spoke to them. The fervour of the Preacher was such, that his speech came from his Mouth, as from a hot Furnace; the effect was, that he wonderfully affected his Auditory, penetrated into the very marrow of their Souls, raising in them much devotion and compunction, hatred and detestation of their Vices: so that People were heard to say one to another with much sighing; Ah miserable wretch that I am! who never till now thought such a thing to be a sin, and if I had known it to be such, would never have committed it: they

they excited one another to make *confessions*, to undertake *Religious Pilgrimages*, to fast on certain days in honour of the *Mother of God*, &c. He sent so many of both Sexes to confess their sins, that neither the *Friers* nor *Priests*, though many did attend him, were enow to hear all their confessions. Then first Men began to go in Procession by Troops, beating themselves, and singing pious Canticles *; and this laudable custome proceeding from such an Author, increased more and more; so that almost in all the parts of *Italy*, it is strictly observed to this day.

* Ribadeneira (p. 248.) says that the People at Padua, upon his Preaching at the time of the Spring-Fast, were so melted into sorrow and tears, that in great Companies unbarring their backs in the very streets, they severely whipped themselves, Crying out to God, Mercy, Mercy.

And now I cannot but fanſie, after this huge noise concerning such an *Angelical Preacher*, it will be a very seasonable Gratification of the Reader, to acquaint him with S. Anthony's way of Preaching: that he may understand,

Quid dignum tanto feret hic promissor hiatu;

*If his strong sense by charming Tongue apply'd,
Makes good what Fame proclaims with mouth so wide.*

And since it has fallen out so unluckily that S. Anthony's Sermons have out-lived him, and have been put forth as great Jewels and Rarities by their own Men; I shall onely do the part of a *Rehearser*; not engaging my self to give you every word of the Sermons I mention, for (notwithstanding all that has been said in their commendation) I am sure the dulness of them would tire and cloy the Reader; nor shall I add any thing of my own, but faithfully translate his words, that no Man may object that I have plaid tricks with him. And since I find *Trithemius* has commended his *Sermones de Tempore*, upon those words, *Erunt signa in sole*, &c. And his

his *Sermones de Sanctis*, as most elegant and ardent discourses; I'll chuse to give the *Reader* a tast of each: And though they are all of a piece, yet since it may be presumed that the first Sermon in his Works, is not the worst, I'll begin with that.

S. Anthony's Sermon on the 1. Sunday
in Advent.

LUC. 21. V. 25.

There shall be Signs in the Sun, and in the Moon and Stars; and on Earth distress of Nations.

‘**H**ere are *Four* Things observable, according as there are *Four* Advents, viz. Into Flesh, into the Mind, to Death, and to the final Judgment. 1. The coming into Flesh, and this is the Assumption of humane Flesh, in those words, *There shall be Signs in the Sun*; for the Sun is the *Son of God*. The 2d. (*Advent*) is into the Mind spiritually; and this is the purgation of our Mind, or protection against Sin, or bestowing Vertues on us: In these words, *There shall be Signs in the Moon*. The 3d. is, In *Death*, which is the division of Soul and Body: in these words, *And in the Stars*. The 4th. is, in the end of all things, when there shall be a discussing of Merits, and punishing of Vices: in these words, *And on Earth distress of Nations*, &c.

‘*There shall be Signs in the Sun*] The Sun (so called because it shines alone, *Sol quod solus luceat*) is *Christ*, who dwells in Light inaccessible: in compare with whose sanctity and brightness, all that of the Saints suffers diminution: Therefore it's said, (Esa. 64.) *We are all become unclean, and all our Righteousnesses like menstruous Clothes*. This Sun (as it is Revel. 6.) is become black as Sackcloth
‘of

of Hair. For with the Sackcloth of our Humanity, he covered the Light of his Divinity. *I have made Sackcloth my clothing*; (Psal. 68.) And what has the Son of God to doe with Sackcloth? With this Garment, not God, but the sinner; not the Creator, but the offender ought to be clothed. It is the Garment of the Penitent, not of him that forgives sin. What hast thou therefore to doe with Sackcloth? It was very necessary for sinfull Man; because it *repenteth me that I have made man*, that is, I am punished for the sake of man.

*Non Deus, sed reus;
non Creator, sed Peccator.*

Hence (Esa. 43.) *Ye have made me to serve with your sins*, &c.

*Pœnitet me fecisse hominem, i. e.
Pœna tenet me pro homine.*

The Sun therefore was black as Sackcloth of Hair. Under the Sackcloth of Flesh, the brightness of Eternal Light hid it self. Concerning whom it's said, (Esa. 45. 15.) *Verily thou art a God that hidest thy self*. And, Esa. 53. *His face was as it were hidden*. And well is it said, *Hidden*. For the Hook of the Divinity, was hidden in the Bait of Humanity. That (as Isa. says, cap. 27. v. 1.) *He might slay the Whale*, (that is, the Devil) *which is in the Sea*, (that is, in the salt and bitter World.) Hence it is said, Job 40.

In his eyes, as with an hook he shall take him:

that is, *Behemoth*. The humble

takes the proud; our little Infant, the old

Serpent. Therefore it's said, Isa. 11.

The sucking Child shall play on the hole of the Asp, and the

weaned Child shall put his hand on the Cockatrice Den. Our

Infant wrapt in swadling Bands, laid in a Cratch, by his

powerfull hand draws the *Asp* and the *Cockatrice*, that is,

the Devil, out of his *Hole* and *Den*, that is, the Conscience

of a sinner. The Sun therefore became black, as Sack-

cloth of Hair: O the First! O the Last! O the High one,

and yet humble and vile! And we (says Isa. 53.) coun-

ted him a leprous Person, smitten of God and humbled. Con-

cerning whose humbled sublimity speaks Isa. 6. *I saw the*

Lord sitting upon his Throne, high and lifted up. Observe,

what

*In oculis ejus quasi
hamo capiet eum:
Vulg. Latin.*

' what his Sitting is, what the high Throne, what the sign of
 ' the Lord lifted up. His Sitting *, is the humble inclina-
 ' tion of the Divinity in the Humanity. Thus *Ecclesiastic.*
 ' 38. ver. 19. *The Potter sitting at his work, and turning the*
 ' *Wheel about with his Feet, is always carefully set at his work.*
 ' The Potter is the Son of God; concerning whom (Psal. 32)
 ' it's said, *Who fashioneth their hearts one after another.* He
 ' sits in flesh, to wit, he humbled himself to (i. e. for the
 ' sake of) his work: i. e. our Salvation. Hence *Isa. 28.*
 ' *That he may doe his work, his strange work, &c.* Greg.
 ' He shall come into the World, that he may doe his work,
 ' that is, redeem Man-kind. But it is his strange work: for
 ' it was not agreeable to the Divinity, to be spit upon,
 ' whipped, crucified. He, with the feet of his humanity,
 ' turns about the Wheel of our Nature which before ran
 ' to death; that to whom it was said before, *Earth thou art,*
 ' *and thou shalt go to Earth;* now it may be said to him, *Bles-*
 ' *sed art thou, and happy shalt thou be.* The Gospel plain-
 ' ly enough declares, in what solicitude he always was the
 ' space of 33 Years, for the perfecting of his Work.
 ' Whence *Psal. 61.* it's said, *I ran in thirst.* For he ran
 ' to the Cross with such eagerness, as to a Fur-
 ' nace, for to strengthen and consummate his
 ' work there, that he made no answer to *Pilate*,
 ' lest the business of our Salvation should be hindred.

Cucurri in
siti. vulg. Lat.

* Thus in another Sermon (pag. 454.) Christ's sitting upon a She-als,
 when he rode to Jerusalem, is interpreted, his assuming our Flesh. For the
 She-als (as it is in the Margin) is put for humane nature. *Asina pro hu-*
mana natura.

' The Throne, (so called from its solidity) is the Humanity
 ' of Christ, which leaning upon Seven Pil-
 ' lars, remains every ways constant and solid.
 ' Hence it's said, *Isa. 4.* *In that day seven*
 ' *Women shall take hold on one Man, saying, We will eat our*
 ' *own Bread, and wear our own Apparel: onely let thy name be*
 ' *called upon us, take away our reproach.* The seven Women
 ' are

Solum, quasi,
solidum dictum.

are the seven gifts of the H. Ghost ; they are called *Women*, because no Man is begotten to God, but by the H. Spirit. The *Man* is *Christ* ; *one man*, i. e. one alone, without sin ; whom the seven Women shall take hold of, i. e. the seven gifts of the H. Spirit, that they may firmly hold him, and not let him go. These all pass unto *Christ* ; they lay hold on none else, for there is no other Man that sinneth not ; in all others the Spirit has the *lodging* of Tribulation, not the *mansion* of Rest ; for the Spirit was in the Prophets, and other just Men, but because they were Men, and therefore sinners, *it was in them*, but did not *abide in them*. Whence it is said onely of *Christ*, John 1. *Upon whom thou shalt see the H. Ghost descending and abiding*, he it is that baptizeth with the H. Ghost. They shall take hold of one Man, saying, *We will eat our own Bread*, &c. There the Gloss, *He that hath bread and cloathing needs nothing*. We will eat our own bread, and wear our own apparel ; it signifies, that the H. Ghost possesses all things equally with the Father, and is not in want of any thing. *Let thy name be called upon us*, that is, let them be called *Christians* from thee, who desire to enjoy thine Incarnation. *Take away our reproach* ; lest by the stench of Vices being expelled out of Mens hearts, we be farther often forced to change our Lodging.

The Humanity therefore of *Christ* (in which the Divinity fate, as in a Throne, i. e. humbled it self, was *high* and *lifted up*. *High*, in the incomparable sanctity of his life. Hence, *Joh. 3. He that cometh from above is above all*, viz. in excellency of Life : and *lifted up*, that is, on the Tree of the Cross. Whence, *Joh. 12. If I be lifted up, I will draw all men unto my self*, viz. by the Hook of the Cross. In which our Sun being covered with Sack cloth, was signed with five signs. Therefore it's said, *There shall be signs in the Sun* : which signs were the five wounds in the Body of *Christ*. These are the five Cities which are spoke of, *Isa. 19. In that day there shall be five Cities in the Land of Egypt, speaking the Language of Canaan*, &c.

‘*One shall be called the City of the Sun.* Egypt is, by interpretation, sorrow or darkness. The Land of Egypt, that is, the flesh of Christ was in sorrow. Heb. 5. *Offering with tears and strong crying, &c.* In this Land were five Cities, that is, five wounds, which are Cities of refuge, to which whosoever flees, shall be delivered. — It follows, *Speaking the Language of Canaan; The wounds of Christ cry to the Father for mercy, not vengeance.* — It follows, *One shall be called the City of the Sun.* The wound of his side is the City of the Sun: For, in the opening of the Lord’s side, the Gate of Paradise was opened, through which the splendor of Eternal Light shined to us. The Naturalists say, that blood drawn from the side of a Dove, clears the Eyes of blemishes. Even so, the blood of Christ, drawn by the Souldier’s Lance from the side of Christ, illuminated the Eyes of such as were born blind, that is, of Man-kind.

Thus far the Explication of Signs in the Sun.

‘It follows,

‘*There shall be signs in the Moon.*] Concerning which it is said, Apocal. 6. *The Moon is become all as blood.* And, Joel 2. *The Moon shall be turned into blood.* God made two Luminaries, the greater Luminary and the lesser. The greater is the Angelical Spirit, the lesser is the Soul of Man. Whence it is called the Moon, as if you should say, one of those that shine. For the Soul of Man was created for this end, that relishing heavenly things, it might praise the Creator, as one of those blessed Spirits, and joyfully sing with the Sons of God. But by reason of its too great nearness to the Earth, it has contracted blackness, and has lost its clearness: therefore it is necessary, if it would recover its brightness, that it should first be wholly turned into blood: which blood is contrition of heart: Of which it’s said, Heb. 9. 19. *Moses taking the blood of Calves and Goats, with Water and scarlet Wool and Hyssop, he sprinkled both the Book and all the People.* — Moreover he sprink-

*Dicitur Luna, quasi
lucentium una.*

‘led

led likewise with blood both the Tabernacle, and all the Vessels of the Ministry: and almost all things are purged with blood, and without blood-shedding there is no remission: Behold how all the Moon becomes as blood. But what does *Moyse* signifie? What the blood? What the water? What the scarlet Wool? &c.

When the mercifull and pitying *Jesus Christ* comes into the mind of sinners, then *Moyse* takes the blood. *Moyse* is a sinner, now converted from the Waters of *Egypt*, who ought to take these *Five* things.

‘Viz. { The blood of sorrowfull Contrition.
The water of weeping Confession.
The wool of Innocency and Purity.
The scarlet of Brotherly kindness.
The hyssop of true Humility.

With these he ought to sprinkle the Book; that is, the secret of his heart, and all the people of his Cogitations; and the Tabernacle, that is, his Body; and all its Vessels, that is, the five Senses. By the blood of Contrition, all things are cleansed, but still with a purpose of Confessing: But without Contrition there is no Remission of sin. Let it therefore be said, *There shall be signs in the Moon*. By the outward signs of the Penitent, are discovered the inward signs of Contrition. When Chastity shines in the Body. Humility indeed, Abstinence in food, Vileness in cloathing, they are the forerunners of inward sanctification.

Hence it is, that the Lord promises these four to a Penitent Soul: *Isa. 60. 13. The glory of Libanus shall come unto thee, and the Fir-tree, the Box-tree, and Pine-tree together, to beautifie the place of my holiness.* The glory of *Libanus* is the chastity of the Body, of which the Soul glories, *Ecclus 24. 13. I am exalted as a Cedar in Libanus*, which signifies by interpretation, *whiteness*. The Cedar-tree drives away Serpents by its smell. In *Libanus* there-fore,

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fore, that is, in a chaste Body the Soul is exalted, as a Cedar-tree; because by the Odour of an holy Conversation, it drives away the Serpents of Demoniack suggestion and carnal concupiscence. — The *Fir-tree* which grows higher than other Trees, signifies Humility, which lifts up itself higher than other Vertues. — The *Box-tree*, which is of a pale Colour, signifies abstinence in Meat and Drink: Of which *Isa. 30. 20.* The Lord shall give thee scant Bread and short Water: And *Vers. 24.* The young Asses (that is, the Penitents) which till the ground (that is, afflict their flesh) shall eat commixtum migma, mingled food. Migma (in the *Vulgar Latine*) is Barley with the Chaff, whereby is signified hard fare. The *Pine-tree* out of which Pitch is drawn, signifies meanness of Apparel, &c.

I cannot, methinks, proceed farther with such silly mystical stuff, upon the other Heads of his Sermon, concerning *Signs in the Stars*, and *Distress of Nations*; but shall leave the Reader to consult it. Proceed we now to the other commended Instance of *S. Anthony's Sermons upon the Saints*: Of which take that one, Pag. 443.

SERMON II.

Concerning all the Saints.

Animæ Justorum in manu Dei sunt, Sap. 3.

The Souls of Just Men are in the hand of God.

Wised. 3. 1.

NOte here, that Noble Persons are wont to carry Seven Things in their Hands: viz. a Ring, Gloves, a Hawke, a Looking-glass, a Rod to correct, a Flower or Apple to smell to, and a Sceptre, to show their dignity. The

'The Souls of Just Men are in the hand of God, like to all these.

'1. As a *Ring*, by faith: *Ose. 2. I will betroth thee to me in faith.* The Ring of Just Men is, hope of Heavenly things founded in Faith: but because faith without works is dead, and avails not to life eternal, therefore it's said, *Jerem. 22. If Jeconias were the Ring on my right hand, I would pluck him thence;* because he did not perform the worthy works of faith.

"2. The righteous ought to be in God's hand as *Gloves*, by works of mercy: for he covers the Lord's hand, who freely gives Alms to the Poor, and leaves it naked, who is unmercifull: for what thou puttest in the hand of the poor, thou puttest in God's hand: *Matth. 25. What ye have done to one of these my little ones, ye have done to me.* The five fingers of this Glove, are five things that are required in Alms. 1. That it be speedy. 2. Large. 3. Of the best and choicest things. 4. Of Goods lawfully gotten. 5. Discreet: to those that are indigent. Concerning these five, *Zaccheus* said, *Luc. ch. 9. Behold half of my goods I give to the poor. Behold, there's his readiness; half, there's the largeness; goods, there's the best things; my goods, there's his property in them: to the poor, there's discretion.* But because works of mercy profit little, unless they be done in Charity; Therefore,

'3. They ought to be in the hand of God, as *Hawks*. God's *Hawk* is a heart full of Charity. Thence it draws to it self with the foot of affection all the good and evil of its neighbours, and makes advantage thereby, delighting in their good, sympathizing with their evils, and bearing those that are inflicted on it. *Deut. 11. Every place where your foot shall tread shall be yours.* The two feet of Charity are, *patience*, whereby it suffers evil things, and *benignity*, whereby it loves their good: *1 Cor. 13. Charity is patient, is kind.* Note, that some are *Kites* and *Crows*, that fix onely upon entrails and carcasses: *Lament. 4. They have embraced dung.* But the *Hawk* onely seizes upon a

noble prey. Also note, that a *Hawk* ought not to be
 carried without *Gloves*, because charity, without the expres-
 sion of good works, viz. works of mercy, outwardly, is
 worth nothing; for the proof of affection is, action:
 1 *Joh. 3. He that hath this worlds goods, &c.* And be-
 cause charity ought to proceed from a pure heart, and a
 good conscience, 1 *Tim. 1.* Therefore,

4. Thou must be in the hand of God, as a *Looking-glass*,
 by purity of conscience; that thy Soul may be the Daugh-
 ter of *Sion*, which is by interpretation a *Glass*, a glass of
 God's Majesty, without spot, and the Image of his good-
 ness; *Wised. 7.* in which it may see God plainly by his
 image and likeness. But observe that there are several
 things that hinder the reflexion of an Image in a Glass;
 viz. the dust of Pride, the inspection of a menstruous
 Woman, that is, of carnal concupiscence; the dirt of a-
 varice; the rust of rancor and anger; the breath of de-
 traction, &c.

Also because from a conscience purified from sin, a Man
 arises to the joy of contemplation, for, *Blessed are the pure*
in heart, for they shall see God, Matth. 5. Therefore,

5. We ought to be in the hand of God, as a *Flower* or
Apple to smell to. For a sweet smell goes forth from the
 Soul, as from a *Flower* or *Apple*, and all its affection, cogi-
 tation and delight, rests in God; so that it says with the
 Psalmist, *O Lord, all my desire is before thee.* And that
 Cant. 1. *When the King was at his Table, my spicknard gave*
its smell: We will run in the savour of thy ointments. Con-
 cerning such a Soul the Spouse may say that, Cant. 3. *Who*
is this that ascendeth like a Pillar of smoke of perfumes?
 And, Cant. 4. *The savour of thine Ointments is better than all*
Spices. And, Cant. 7. *The smell of thy mouth is as the*
smell of Apples. And, Gen. 27. *Behold the smell of my Son*
is like the smell of a Field, which the Lord hath blessed.

But because some are so wholly intent upon contempla-
 tion, that they neglect the care of their neighbours; there-
 fore the Soul is raised from contemplation, to be

6. A Rod in the Lord's hand, to correct others. As Paul says, 1 Cor. 4. *Will ye that I come to you with a rod, or in love and the spirit of meekness?* But note, the rod is turned into a Staff and a Serpent, as Moyses his Rod was, while he that corrects, exceeds his measures: Isa. 10. *Woe to Ashur the rod of my fury, and a staff is he,* &c. Because he that ought to have been a rod, was become a staff. Now the Saints are like a soft and tender twig, while they reprove sinners with meekness; but in the Day of Judgment they shall be a Rod of Iron, judging the reprobate without mercy, when the Saints shall judge the Nations.

Who if they be now in the Lord's hand as a Rod, they will be hereafter in the Lord's hand,

7. As a Sceptre to show their dignity: Esa. 62. *Thou shalt be a Crown of Glory in the hand of the Lord.* Psal. 2. *The Sceptre of thy Kingdom is a right Sceptre.* Matth. 19. *Ye shall sit upon twelve Seats, judging the twelve Tribes of Israel.* Thus the Souls of righteous Men are in the hand of God.

And well is it said, that righteous Men are in Gods hand: for as that which is contained in ones hand is a small thing, so the blessed are small in number, compared with the reprobate: Matth, 20. *Many are called but few are chosen.* Eccl. 1. *The number of fools is infinite.* Also a thing in hand is always in readines, and is carried at the pleasure of him that holds it, so the Saints conform their will to the Divine will: thence in the Lord's Prayer, *Thy will be done.* And Jer. 18. *As Clay is in the hand of the Potter, so are ye, O House of Israel, in my hand.* Also as things in hand, are in perpetual remembrance, so the Eyes of the Lord are always upon the just: Esa. 49. *Can a Woman forget her sucking Infant,* &c.

This is the whole of S. Anthony's admirable Discourse upon this Subject, and sure it needs no comment to show the ridiculoufness and impertinency of it.

It were easie to make a Volume, to show how this famous Preacher has by his mystical Expositions, and straining of similitudes, spoiled the sense of *Scr.* in a hundred places and talked more childishly concerning the gravest and most serious Arguments, than any School-boy would have done. For what Man of understanding can with any patience bear one trifle with such a noble Subject, as that, *Matth. 13. Take*

Serm. 8. de Apost.

pag. 428.

my Tole upon you. &c. He begins his Sermon with this Question. What are the Apostles then Oxen? And the most of his Discourse is to show that the Apostles are Oxen; for several Reasons. Some of which are these. 1. Because the Apostles were sent by pairs like Oxen: *Act. 13. Separated to me Saul and Barnabas, &c.* 2. Because an Oxe is a strong and laborious animal. So *S. Paul* says, *He laboured more abundantly than they all.* 3. An Oxe spends little though it labours much: and one of the Apostles says, *1 Tim. 6. Having Food and Rayment, let us therewith be content:* but some Prelates in our time are Palfreys, that spend much, and labour little. 4. Because an Oxe has two Horns: and that which answers in the Apostles to these two Horns, is Doctrine and Life. Whence that Preacher is an Unicorn, who has but one of these: With this Horn Preachers ought to blow, that is, with good Doctrine in preaching; which yet often profits little, unless it be accompanied with the other horn, that is good life. Another reason is; because there is nothing in an Oxe unprofitable; so neither in the life of the Apostles. Of the Hide of the Oxe shoes are made, and from the conversation of the Apostles an example is taken which fortifies the affections, as a Shoe does the Feet; *Can. 7.*

Quam pulchri sunt gressus tui in calceamentis. vulg. Lat.

How beautifull are thy goings in Shoes.
 The Flesh of Oxen affords food. The Flesh of the Apostles are their carnal words and deeds: as *Peter* said carnally, *Matth. 16. Far be this from thee, O Lord.* Also because they loved him too carnally: By these we are nourished.

ribbed to caution. Besides, with the *dung* of Oxen the earth is fatned. The *dung* of the Apostles is their sins before conversion and after: as *S. Peter's* denial, &c. By which we are fatned to hope of pardon.

In another Sermon upon this Text *Their sound went out to all the Earth.* The whole Discourse

spent in comparing the Apostles to three things that sound loud, and are heard afar

Serm. 2. de. Apost.
pag. 420.

viz. *Thunder, Trumpets and Bells*; and upon the last he very large; and all that can be thought of about Bells, the little they are made of, and whence it is digged, the Fire they are melted in, the Mold they are put into; The properties of their sound; The uses they are put to; to raise from sleep; to allay tempests; to quench fires; to cover fires, and give notice of Bed-time; to call people together; to give warning of death; to signifie the approach of Persecutions of honour, &c. All these are applied with horrible training, and absurdity to the Apostles preaching.

But it were well if this were the worst in *S. Anthony's* Sermons, that he talked foolishly concerning the *Apostles* and *Saints*; for I know not how he can be excused from this charge, in reference to *God* and our *Saviour*. Upon those words, *Luc. 11. If I by the finger of God cast out Devils, &c.*

He descants in this manner, so as I think nobody ever had the confidence to do before him. 'Christ by the Finger of God

Serm. Domin. 3.
in Quadrag. p. 179.

cast out Devils. The Finger of God notes the difference of his work. For the hand signifies work, and the fingers placed in the hand are the difference of works. But now because the Lord either has wrought, or will work for the future with all his fingers; it is to be noted, that as there are five fingers, so there are five works of God. The first is called the *Thumb*, in which the strength of the hand consists: by vertue of this finger the Lord wrought in the Creation of the World, and the dispersing of Men, in the time of the Deluge, in the working of Miracles in *Egypt*, and therefore the *Magicians* said, *The finger of God is here,* 'Exod.

'Exod. 8. The 2d. finger is the *fore-finger*, called *Index*,
 'ab *indicando*, from pointing, and to this wisdom is attri-
 'buted: with this God wrought in the giving of the Law,
 'when he wrote it with this finger in Tables of Stone.
 'Deut. 9. The 3d. is called the *middle-finger*, and this is
 'the finger of clemency and mercy, whereby God's revenge
 'is deferred, and which joyns God with the Creature:
 'with this finger God wrought, when he drove out the
 'Devil by it. Whence S. *Augustine* upon *Matthew* says,
 'With the finger of God, that is by the Holy Ghost. For
 'the Father is the Arm in which is power, the Son is the
 'hand in which is industry; and as the hand works by the
 'fingers, and the Arm by the hand, so the power of the Fa-
 'ther by the Son: Joh. 1. *All things were made by him*.
 'Mark also the difference in the fingers, which signifies
 'difference of Graces, though it be the same spirit. The
 '4th. finger is the *Ring-finger*, that is, the promise of Glory:
 'So, Luk. 15. *Put a Ring upon his hand*; i. e. on his finger.
 'With this finger he now works by his *promise*, and at the
 'end of the World will work by *bestowing* of Glory. The
 '5th. is the *little* or *Ear-finger*. (*auricularis*) This is that,
 'which makes the Ears tingle: 1 King. 3. *Behold I do a*
 '*work in Israel, which whosoever hears, both his Ears shall*
 '*tingle*. This is the finger of Judgment hereafter, and of
 'threatning at the present. With this finger *Christ* stooping
 'down, wrote on the ground, Joh. 8. But when he shall de-
 'scend to Judgment, he will write in every ones heart a sen-
 'tence against them: This is that *Little-finger thicker than*
 '*his Father's Loins*, 3 King. 12. In the Loins of the back
 'the vertue of generation does consist, and it signifies the
 'kindness bestowed by God the Father upon ungratefull sin-
 'ners, but the Judgment that is given to the Son shall ex-
 'ceed all those.

What Divinity they of the Roman Church will call this, I
 know not, but one might expect sure as good as this from
 every Kitchen; and if these be the admirable strains of his
 Preaching, I think S. *Anthony* had better have kept to his
 old

old employment of washing Dishes, and scouring Kettles there, than ever have entred into a Pulpit. For I think never any Man before him took such starts from the Scripture to let loose a number of foolish fancies, which he had not the discretion to restrain, even when they bordered upon Blasphemy.

Upon those words of S. Mark, cap. 7. 33. where our Saviour cured the deaf and dumb Man, by putting his fingers into his Ears, and spitting and touching his Tongue; we have such another descant upon the five fingers, on the hand of Christ the Word incarnate. 'The Thumb in his Conception, which because it is shorter than the rest, does signifie the Humility of the Son of God, who shortned himself in the Womb of the Virgin. The fore-finger in his Nativity, for when the Angel did, as with a finger, declare salvation, saying, *To day is born a Saviour, and this shall be a sign, &c.* The middle-finger in his preaching. The 4th. finger (called *annularis & medicus*) in the working of Miracles. The little-finger (*auricularis*) in this Days Miracle, viz. of curing the deaf Man.

Serm. Domin. 12.
post Trinit. p. 365.

But upon that which follows, of Christ's spitting and touching his Tongue, never any Man had the impudence before him, to talk of the *Saliva divinitatis, & Sputum Dei*: For these are his words, '*Sputum namque Dei est sapor divina sapientie, que dicit, Ecclus. 24. Ego ex ore Altissimi prodii.*

I should tire my self and the Reader, if I should set down the thousandth part of his Allegorical and Mystical Divinity, which one may every where (let him dip where he will) meet withall; and such as I could scarce believe, upon report, any Man of sense would ever have fastned upon the Scripture, (so prodigious is their Absurdity) if I did not read them with these Eyes.

A few instances more of this kind shall conclude this Discourse about S. Anthony's preaching.

Upon those words of the Gospel, Joh. 2. *There were there*

Ser. in Domin. 2. post. Epiph. 116. there six Water-pots of Stone, (viz. in Cana of Galilee) holding two or three measures a piece. He discourses thus; 'In Cana of Galilee, that is, in a Soul, which by the zeal of love hath passed from Vice to Vertue, there are six Water-pots: Contrition, Confession, Prayer, Fasting, Alms, and Forgiveness of injuries; these are they which purifie the Jews, i. e. Penitents from all sins.---- Then afterwards he concludes. 'Behold six Water-pots of Stone cut out of the Stone which the Builders refused, which is cut out of the Mountain without hands. How full they are unto the brim with saving Water, holding two or three measures a piece. In the two measures is signified the Love of God and our Neighbour. In three measures the Confession of Faith in the Holy Trinity, which in all the forenamed things is necessary: Mark therefore these six Water-pots.

S. Matthew, c. 8. tells us, that Jesus entred into a Ship, and his Disciples followed him. S. Anthony begins his Sermon thus. * 'That Ship is the Cross of Christ, this is a Merchants Ship, in which he keeps his Marts, setting forth his glorious Wares: viz. Patience, Indulgence, Meekness, suffering wrongs and reproaches, &c. Hence it is said, Prov. 31. 14. She is like a Merchant's Ship, bringing her Food from far. By the help of this Ship we come to the shore of the Heavenly Countrey.——Note, that to the government of a Ship, Four things are necessary; viz. the Mast, the Sail, the Oars and Anchor. In the Mast is signified contrition of heart. In the Sail, confession of the mouth; for as the Sail is fastned to the Mast, so confession ought to be tyed to contrition. The Oars denote works of satisfaction, to wit, Fasting, Prayer and Alms. The Anchor, remembrance of Death.——Whosoever therefore would pass over from the shoar of Mortality, to that of Immortality, that is, would come to Jerusalem, let him go into such a Ship of Repentance.

Upon

Upon those words of the Gospel, Matth. 23. 2. *The Scribes and Pharisees sit in Moses Chair, all things therefore whatsoever they bid you observe, that observe and do, but their works do not.* He has this excellent comment.

The Pharisees are so called from a word that signifies *Division*, and may denote those sins that divide and separate us from God. *Isai. 59. Your iniquities have divided betwixt you and God.*

Serm. Fer. 3. Hebd. 2. in Quadrag. p. 166.

But here arise three doubts: 1. How sins are called Scribes. 2. How they are said to sit in *Moses Chair*. 3. How we ought to do according to what they bid us observe. It's worth bearing how this rare Casuist determines. As for the first, *Isaiah* answers, cap. 10. 1. *The writers have writ unrighteousness, that they might oppress the poor in judgment.* Also there are Books, and Letters, and Writings against a Man in the last Judgment.-----Sins therefore may be called Pharisees, not onely as they divide; but as they condemn; and also because they inroll a Man into the Family of the Devil. Thence in *Revel. 19.* they are called, *The mark of the Beast.*

As for the 2d. Doubt: How they are said to sit in the Chair, it is plain enough. The mind of man may signifie the *Chair of Moses*, in which the divine Law ought to sit. *The Soul of the just man is the Seat of Wisdom:* Or else we may say, that they sit in *Moses Seat*, whilst by sin they kill the divine Law; *Esa. 14. I will sit in the Mountain of the Testament*, that is, in the height of the perfection of the divine Law.

As for the 3d. How we ought to do all that they bid us. That of the Gloss, is to be noted. *All things*, viz. which are profitable to Salvation: for we are to do all such things, but we must not do according to their works. For we must know that every vice commends its opposite virtue: ex. gr. *Anger* commends *Patience*, *Gluttony* *Temperance*. Therefore though the works of vices are evil, (and so ought not to be done) yet they commend the contrary virtues,

'vertues, as appears, because every vice would cover it self
'under the cloak of vertue, as appears in Pride. Thus
'therefore, *Whatsoever they say unto you do, but do not after*
'*their works*, &c. Sin condemns it self, and yet does not
'cease to infest the Soul, and therefore it follows well, *They*
'*bind heavy burthens*, &c.

Was there ever such a wild nonsensical fancy, as he has
pinned upon those words of the Prophet to the Widow of
Sarepta? Kings 17. 13. *Fear not, go and do as thou hast*
said, but make me a little cake first, &c. *For the meal shall*
not wast, nor the cruse of oyl fail, till the Lord sendeth rain
upon the Earth.

Serm. in ser. 2. Hedb. 3.
in Quadrag. p. 182.

This is his mystical sense. 'Go, re-
'turn, viz. into thy conscience. Take
'Meal from the Barrel, that is, thoughts
'from the heart, which are ground between two Mil-stones
'hope and fear; and take the Oil of Devotion, and make
'me the Bread of repentance baked under the ashes, viz. of
'humility; and then afterwards thou shalt make for thy self
'and thy Son, because feeding God with the food of repen-
'tance, thou shalt feed thy own Soul and Body in Life Eternal.
'Fear not, for if thou dost this to God, that is, to Divine
'Reverence, it shall never fail unto the Day of Rain, that
'is, of Glory.

I cannot omit another pleasant interpretation of those
words, Matth. 4. *Jesus was led by the Spirit into the Desert.*

Serm. 2. in Domin. 1.
in Quadrag. p. 270.

Upon which, according to his usual way,
he discourses thus.

'We are to consider morally what
'that Desert is, and by what Spirit we are to be led into it.
'The Scripture mentions a 7. fold Desert.

'1. Desert is Heaven; because it was deserted by A-
'postate Angels. This is that Wilderness, *Luc. 2.* in which
'the Heavenly Shepherd left the 99. viz. the Company of
'Angels, that he might seek the lost Sheep, that is, humane
'nature, &c.

'2. Desert

2. *Desart*, is the heart of man, because it is deserted of Angels, and inhabited by Beasts, that is, bestial cogitations: this is the wilderness of *Cades*, which is, by interpretation, the fountain of Judgment; *Psal. 28. The voice of the Lord shaketh the wilderness of Cades*; which is, when the heart, in the preaching of the Word, is made contrite by compunction.

3. *Desart*, is that of *Penitence*: both because sins are here deserted; as also because there ought to be here as in a desert, rest from disturbing thoughts, hard cloathing, dry diet, &c. *John the Baptist* was in this desert, cloathed with Camels hair.

4. *Desart*, is Religion, in which the World is deserted by the vow of poverty, the flesh by the vow of chastity, and the active will by the vow of obedience. Concerning this, *Cant. 8. Who is this that cometh up from the wilderness, leaning upon his beloved?* For he that perfectly forsakes the world, leans onely upon God.

5. *Desart*, is the Cross of *Christ*; in which all deserting him fled away. This is the desert of *Ziph*, which is by interpretation, *flourishing*, because the Cross bore the florid Body of *Christ the Nazarene*, i. e. flourishing: Here the desert flourished by the blood of *Christ*, as it were with roses; by the humanity of *Christ* as with Violets, and by his purity as with Lilies.

6. *Desart*, is the World, forsaken by every good man, in which the Children of *Israel* wander and are afflicted.

7. *Desart*, is Hell, deserted of all hope of freedom; for in Hell is no redemption. These ways *desart* may be taken in Scripture.

Now to the purpose; by what Spirit ought a man to be led, and into which of these desarts ought he to enter? The answer is, there is a sevenfold Spirit which is mentioned, *Isa. 11. The spirit of wisdom and understanding, the spirit of Counsel and fortitude, the spirit of knowledge and pity, and the spirit of the fear of the Lord*: By every one of these a man ought to be led into one of those desarts fore-

X

named

named. Into the 1. Desart, that is, Heaven, a man ought
 to be led by the *Spirit of wisdom*, by the contemplation of
 celestial things. Into the Second, (viz. *the heart*) man
 must be led by the *Spirit of understanding*, by the confide-
 ration and discussion of his sins. Into the Third (viz. of
 penitence) he must be led by the *Spirit of Counsel*, because
 penitence is to be had by the counsel of the Priest; *Math.*
ch. 8. Go and show your selves to the Priest. Into the Fourth
 Desart, that is, of a *Religious profession*, men enter by a
 difficult way, therefore it is said to such Professors: *Be*
valiant in battel. Into the Fifth, that is, the *Cross*, men
 must be led by the *Spirit of pity and compassion.* *Lament.*
ch. 1. O all ye that pass by, behold if there be any sorrow, &c.
 Into the Sixth Desart, that is, *the world*, a man must be
 led by the *Spirit of knowledge*, that he may see how he
 ought to walk cautiously in the midst of an evil and per-
 verse Nation. Into the Seventh, that is, into Hell, a
 man must be led by the spirit of fear, that so he may con-
 sider, that there shall be weeping and gnashing of
 teeth.

I dare say the *Seven wise men* of Greece would never have
 found out these Seven Desarts, if the Bible had been their
 study all their life long. But S. Anthony had a peculiar
 Gift, (which I am sure none of the seven *Spirits* forena-
 med helped him to,) to bring any thing out of any thing.
 Such is his searching invention, that he can find a figure of
 the day of *Pentecost* in *Noah's ark*, because we

Serm. in
die Pente-
cost. p. 312.

reade, *Gen. 6.* that the *Ark* was 50 Cubits in
 breadth: He can find the *five senses* of man, in
 the *five chambers* of this Ark: The first of which

shall suffice to show how refined this Preacher's inward
 sense was. The first chamber of the Ark was cal-
 led *Stercoraria*, where the dung lay; this is the
 tongue of the mouth, through which in confession
 we ought to send forth all the dung of our sins. This is
 the *dung-gate* mentioned *Nehem. 3. 14.* The mind of
 man being infected with the Devils ordure (*stercore Di-*
 aboli)

Aboli) is to be purged by the gate of confession, &c.

But, that I may not be endless, one instance more shall conclude this discourse about S. Anthony's Sermons. Upon those words, *Cant. 6. 2. My beloved is*

gone down into his gardens to the beds of spices, to feed in the gardens, and to gather Lilies. Serm. in Domin. 20. post Trinit. p. 399.

He comments thus. The garden of the beloved is the Soul of a righteous man, in which are two beds of spices, that is, *humility*, the procurer of other vertues; and *Lilies*, that is, *double continence*, and therefore he descends into such a garden and feeds there. Note, that there is a fourfold Garden, *viz.* of *Nuts*, of *Apples*, of *Vines*, and of *Spices*. There are also seven gifts of the Spirit, (*which he reckons as we heard a little before.*) The Soul of a righteous man by the *spirit of fear*, becomes a *Garden of Nuts*, which have three things in them, *viz.* *bitterness* in the *husk*, *hardness* in the *shell*, and *sweetness* in the *kernel*: The *Garden of Nuts* is *repentance*; which has *bitterness* in the *flesh*, *hardness* of tribulation in the *long-suffering of the mind*, and the *sweetness* of spiritual joy, in *expectation of a reward*. Also by the *spirit of knowledge and pity*, the Soul becomes a *garden of Apples*, which has the *sweetness of mercy*. Also by the *spirit of counsel and fortitude*, it becomes a *garden of Vines*, having the *ferour of Charity*. And by the *Spirit of wisdom and understanding*, it becomes a *garden of Spices*, sending forth its *sweet smell* in the *Gates*.

I hope the Reader by this time is pretty well assured that S. Anthony was no Conjurer, as to making of Sermons: That whomsoever he took to imitate in his mystical and moral expositions of Scripture, he was the dullest and the most nonsensical certainly that ever appeared in this way. That the way it self of his Preaching was childish beyond measure, mere toying with the word of God; had nothing in it to make any one a jot the *wiser*, nor fitted to move any thing scarce within a man, save onely his *spleen*: that it is an unpardonable impudence in the Writers of his

Life, to cry him up, as if he was an Angel in the Pulpit, when there is not one page among all his Sermons worth any wise mans reading, and every line almost gives them the lie. That though there is no defence to be made for the foolish preaching of our own *Enthusiasts* at home, and the Papists may think they have a mighty advantage against us when they object it: yet this I will say, that there is not one of our men so ridiculous in Print, let them chuse where they please, but may be play'd for any wager against their *S. Anthony*, and will come off better.

Concerning Saint
Anthony's Mi-
racles.

of his *Miracles*: half of which, I think at least, seeing they concern his Preaching- (being either tricks the Devil play'd to discourage and disturb his Sermons, or wonderful things God wrought, to give credit both to him and them :) We have gained thus much by producing his Sermons, that sure no wise man can believe a word of those stories, but will look upon them as Idle Tales and Fictions: since he may see by the spirit and strain of them, that they have no tendency to doe the Devil much harm, nor God any considerable service. If the evil Spirit receive any contentment from the impertinency and silly discourses of a Preacher, I cannot but imagine that some of *S. Anthony's* have been like *Nuts* and *Apples* to him: but I have met with nothing likely to put him into any great chafe, unless it were the slovenly similitude, we lately noted, of the Devil

Ribadenir. vit.
Anton. p. 249.

dung*: So that when I am told, that once as he was Preaching, the Devil rumbl'd down the cover of the Pulpit, with a great force and noise; I am ready to conjecture that the Pulpit

* For thus they tell us, that the Devil was mightily vexed, because a Painter used to draw him in a most ugly shape under the feet of the Bl. Virgin; and as he was at his work one time upon his Scaffolds in a Church Porch, the Devil brought such a whirl-wind, that threw down all the Scaffolding, and the Painter had broke his neck, if the Image of the Bl. Virgin had not seasonably stretched out its hand, and kept him from falling till help came. Geroni Chron. pag. 136.

was set up in some haunted place, (for we heard before that S. *Anthony* did not always preach in Churches) and that the Devil was disturbed in his usual walk ; onely one circumstance speaks it rather to be a Fable ; when it's said, in the story, that the fall of it neither hurt nor so much as frightened any body ; for Saint *Anthony* had forewarned his Auditors , that they should not be terrified , if they should chance to hear any noises ; and it was an extraordinary speech indeed , that could prevent , when this happened , the Womens frights and fears. But we are told of a worse accident , that through the Devil's spight, happened to *himself* at the beginning of Lent ; for after he was wearied with his labours , and had laid him down to sleep , to refresh himself ; the Devil set upon him cowardly , and griped him so fast by the throat, that he had almost choaked him ; till invoking the Bl. Virgin , and making the sign of the Cross , and (which was the hardest work when the Devil had him fast by the throat) singing the Hymn, *O gloriosa Domina*, &c. he saw his cell filled with the brightness of Heavenly light , which the Devil, not being able to endure, departed. One would wonder at the many spightfull and *Dog-tricks* which, they tell us, the Devil served many of their great Saints. The other S. *Anthony*, the *Hermit* , (as we heard before) was almost beaten to death by him. S. *Benedict* had a *Bell* which was tied to a cord , by which bread was let down into his Cell , and gave warning to him when to receive it ; this *Bell*, by throwing a stone at it , the Devil broke in pieces, thinking (I suppose) to starve the Saint. S. *Bartholomew* the *Monk*, as he was intent at his Prayers , the Devil leapt upon his feet and legs, and at last throwing himself wholly upon him (as he dealt with our S. *Anthony*) got him fast by the throat and held him so long , till he was almost dead by the load that oppressed him ; at another time

Ribad. *ibid.* &
in vit. Ant. cap.
12. Brev. Rom.
Antiq. ad 7. un. 13.
Lec. 8, & 9. in-
fra Octav.

Brev. Rom. Ant.
ad Mart. 21.
Lec. 4.

Capgrav. vit.
Bartholom.
f 32, 33.

he drew him along by his Cowl, and threw him a great way into an entry; and when the Monk took up a stick to strike him, he stood and laught at his blows. *S. Ethelwold*

Ribadeneira,
vit. S. Ethelw.
Aug. 1.

was severely handled by him, when envying his zeal for the promoting the worship of God, as he was intent upon the building of a Church, the Devil, by casting a Beam upon him, threw him down head-long, so that (though he was not killed out-right, yet) he broke one of his ribs. But *S. Godrick* was as much abused by his tricks as any Saint I read of.

Capgr. vit. God-
drick. Heremit.
f. 159, 160.

One time the Devil mocked him when he was singing Psalms, and calling him *Clown*, told him he could sing as well as he: When he was upon his knees at his Prayers, the Devil entring the Oratory, sought to disturb him, but *S. Godrick* would not so much as look towards him. Then the Devil threw the Pix at him, which had the *Hosts* in it; after that spilt a Horn of Wine upon him, then threw a Pitcher of Water at him and a piece of Wood with a Cross upon it; but when thus all night abusing him he moved him not at all, he departed from him; onely he left such a stink behind him as could scarce be endured by man: Another time, as he sate by his fire-side, the Devil gave him such a box on the Ear, that he almost fell'd him flat on the ground. Another bout they had, when *S. Godrick* (suspecting he was no man, though he appeared in that shape) catechized him, and asked him, whether he believed in the Father, Son, and Holy Ghost, and bid him worship the Bl. Virgin: The Devil furlily bid him not to trouble himself about his belief; and told him that he had nothing to doe to inquire into it. Then *Godrick* took out his book which had the Pictures of *Christ*, Bl. *Mary*, and of St. *John* in it, and clapping it hastily to his mouth, bad him, if he believed in God, to kiss devoutly those Pictures: The Devil, not being able to endure any longer, did, as it were, spit upon the book, and disappeared mocking of him. He also another time abused him in the shape and habit of an Hermit, and

choused

choused him of his bread and money; and prayed him to touch his ulcerous body, for he hoped he should have ease thereby: the Saint in great compassion touched his Body; which felt just like the body of a Goose with the Feathers off. But (though we are beholden much to him for that discovery, yet) this touch so inflamed him with obscene temptations, that it had like to have cost him the loss of his Chastity. But nothing grieved the Saint more, than that he had bestowed his gifts on the Devil, and he had carried them away with him; which cost him many tears, and great penances. He also much wondered that he stood the sprinkling of Holy Water, yea, and kneeled down and prayed with him, and entred into the Church. But the Devil's business was, not to be over-long godly; for the next appearance to him (as he was gathering Apples) was as *filthy*, as this was *devout*; for he went away in a stink, showing him his posteriours, and something else besides, which was so horrid, that it made the good Man's hair all stand up on end, like Hogs bristles. But the most terrible assault was, when the Saint lay in his Bed, and could not, through Age, raise himself up in it without help: then the Devil stood by him, and crying out, brandished a flaming Weapon against him; out of his Mouth proceeded Fire, as out of an Oven, and the breadth of his Eyes exceeded the measure of two Cubits: but such was the Saint's courage, that he rose alone to fight with him; the noise of their Skirmish might have been heard a great way off; and this single Combat lasted from *One to Nine* a Clock; the Devil, we are told, thrice assailed him, and thrice he was overcome by this Souldier of Christ.

But the Devil has been often paid home in his own Coin, and served trick for trick. The forenamed S. *Bartholomew* made him run into a corner, by the sprinkling of Holy-water, and at last, casting a Basen of that Water full in the Devil's face, made him turn into divers forms and vanish away. S. *Vedalus* made

Capgrav. *ibid.*
p. 162.

Capgr. *ibid.*
f. 163.

Ibid. f. 164.

Capgr. *in vit.*
Barthol. f. 33.

Quick dispatch with him, when he cast him out of a possessed Person, onely by giving him a box o' th' Ear. *S. Cuthbert*, being molested by the Devil, took a great Club in his hand, and persecuted the enemy from place to place, till he drove him headlong (*to the endangering his neck*) from the top of a mountain; thereto this day remain the impressions of both their foot-steps to be seen in the stones; where

Capgrav. vit.
Cuthbert. f. 69.

the Devil's tread is broad and crooked; great and distorted; which place no woman may enter without hazard. And it was a pretty trick of *S. Bertholdus*, when the Devil

Surius in vita
Berthold. 27.
Julii.

Surius, vit. S. Lupi
Senonens. 1.
Septemb.

came down the chimney in the form of a Hog, to drive him away onely with a *misp of straw*. *S. Lupus* too, I think, was even with him, when the Devil came and disturbed his singing one night, and afflicted him with a sore thirst; he called for a pot of water, and perceiving the Devil busie about it, watching his opportunity, he clapt a cushion (signed with the sign of the Cross) upon the mouth of the vessel, and shut the Devil in; who all night continued there howling sadly, till the Sun was up; and then he that came to tempt him, was let go, and departed very much ashamed. But never was the Devil so handled, nor came off so shamefully, as when he came to tempt *S. Juliana*, in the form of an Angel of Light, and persuaded her to avoid farther torments, by sacrificing to the Gods: upon

Breviar. Rom.
antiq. Febr. 16.
Lec. 2, 3, & 6.

which, in indignation she laid hold on him, and threw him to the ground, held him howling a whole night; and after dragging him along with her through the Market-place, though he begg'd hard, and hung back very much, yet she threw him into a *Privy* hard by: He could never forgive this usage, you may be sure; and therefore when she came to the place of her suffering, the Devil incited them not to spare her: and yet he was

Less. 6.

fo

so frightened with what had past, that when she heard him say so, and lookt upon him; he cried out that he was undone, for she would catch him again; and so ran away and vanished out of sight.

But to return to *S. Anthony*. As I cannot believe, that his Sermons were of such a strain, as to provoke the *Devil* to owe him a greater spight, than other preachers; so much less that God did ever give such wonderfull attestations to the truth and excellency of his doctrine, as they would bear us in hand he did (though we should abate for the silliness of many of the stories.) Can any man of sense be persuaded, that the *Pentecost miracle* shew'd upon the *Apostles* when they spake with diverse tongues, should be renewed, that people might understand the *Trifles* and *Toys* of his Sermon? Yet we are told, that when an innumerable company of people of diverse Nations came to *Rome* to obtain *Easter Indulgences*; the Pope put *S. Anthony* upon preaching a Sermon to those strangers: The Grace of the H. Ghost did so instruct the Tongue of the holy man, that every one heard and understood the language of his own country wherein he was born; which seems to say, that in one Sermon *S. Anthony* spoke all those languages at one time; and then indeed the miracle was greater than of the *Apostles* at *Pentecost*, for there were more than one to speak those several languages, and none of them spoke more than one language I suppose at the same time. *Ribadeneira* indeed would have it, that he spake but one language in his Sermon, but the Sermon was as well understood by all the hearers, as if he had preached in the language of their several Nations; and so considering the effect, this gift was equal to that of the *Apostles*: But in another respect he far out-did them: for though they spake with many tongues, yet I never read that their tongues were louder than other mens: (for the *two sons of Thunder* were called *Marc. 3. 17.* so for another reason, than because of their

*Vit. S. Anton.
cap. 15. & Ri-
baden. p. 248.*

loud

loud voices.) But, they tell us, that a *good woman* that would fain have followed *S. Anthony* out of the City to hear

him preach, was hindred by her husband; which so grieved her, that she could not be satisfied, till she went to the top of her house, and viewed however out of a window

the place appointed for the Sermon: and though the place was two miles distant, yet there she heard him preach distinctly; which occasioned a longer stay there than her husband could bear, who chid her for it; but when he understood the miracle he also went up, and was a partaker of the same happiness, and from that day, neither of them were ever absent from his Sermons. Another

Ibid. noble *Matron*, as she was crouding among a multitude of people going out of Town to hear him preach in the fields, fell into thick dirt, being apparell'd in new and costly clothes; but in her fall, commending herself to God and to *S. Anthony*, she arose again, with clothes unsoiled, to the great wonder of all. And as we are to believe such wonderous preventions of ill accidents that might have hindred peoples devotion from hearing him; so a great many more preventions of misfortunes in hearing him. For as he was preaching another time in the open fields, suddenly the Heavens gathered blackness, and great thunders and lightnings threatned a mighty storm of rain, so that the people were preparing to go away to save themselves from it. But *S. Anthony* bid them

Vit. Anton. c.
18 Ribaden. p.
248.

not to stir, for not a drop of rain should touch them; whereupon, believing him, they all stay'd; and the fierce shower of rain and hail, left them untouched, and did not so much as wet the place where they stood, though it seemed to compass them round like a wall*. And that no body might

* Thus they tell us, that *S. Anthony* going a journey to *Vicentia*, a great shower of rain fell; and he having nothing to defend him from it, he put his Rosary upon his head, and prayed to the *Bl. Virgin*; and as if the Rosary had been turned into an house, it so covered him, that not one drop of rain fell upon him all the way. *Gonon. Chronicon. p. 244.*

complain that they had lost any thing *afterward*, by attending upon S. *Anthony's* Sermons; we hear of a woman, who disliking the wine that the good people had sent in to S. *Anthony* after his preaching, ran home to fetch better; she was in such haste that she left the vessel open, bringing the Spigot along with her in her hand, and the wine, when she returned, was all run out in the Cellar: but she trusting in the merits of the Saint, she put the Spigot into the vessel *Vit. Anton. ib.* again, and it was presently filled with wine, that it ran over: which is more Romantick, than the story of the Sister, that was drawing wine, who being hastily called by S. *Adelheidis*, her *Bolland. 5. Feb.* obedience was so quick, that she ran with *p. 719.* the Spigot in her hand, and yet when she returned, not one drop of wine was run out: It being easier to stop the wines running, than to fill the emptied vessel anew till it run over.

These apparent forgeries and Fables hitherto mentioned, concerning S. *Anthony* his preaching and miracles relating thereunto, must needs take away all credit from other stories told him, if nothing else did: for he that will go about to deceive me with his lies, in a matter where I can easily detect him, beserves to be disbelieved in other things, where his cheats cannot so plainly be discovered, but yet is carrying on the same design.

Such are the stories of this Saint about *Confession*. As when they tell us, that he used in his lifetime to appear to persons as they lay in their beds, and say to them; *Arise Martin, arise* *Vit. Anton. cap. 21.* *Agnes*, go to such a one, and confess to him this or that sin, which thou didst commit in such a place, to which none is privy but God onely. Also, that of a man of *Padua*, who among other things confessed to S. *Anthony*, that he kicked one time his mother to the ground: which when the Saint heard, he said to him in great zeal; *That foot which* *Ibid.*

smites

smites a father or mother, deserves presently to be cut off; The simple man construing his words amiss, presently went home, and cut off his foot, which being told to the *Saint*, he goes to the man, and after he had prayed and made the sign of the Cross, he joyned his foot to his leg, and immediately it was whole again. For the same man to perform several offices at the same time in distant places is no easie matter to be credited; yet thus we are told, that *S. Anthony*

Vit. Anton. cap. 16. preaching at *Mompellier*, after he had begun his Sermon, he remembred that it was incumbent upon him, to bear a part in the

singing Service, in another Church, and he had forgot to speak to any one to supply his place; at which being troubled, he covered his head with his Cowl and leaned back in the Pulpit, making a stop in his Sermon for some while: at which time he appeared in that other Church, and performed his office there, and then coming to himself again (you must suppose he was in the Pulpit as in a trance) he went on where he left, with his discourse.

S. Antoninus in his History relates this story also; and concludes, that because a man cannot be at the same time in more places corporally, we must understand, that he that

sang the office in the other Church, was an *Angel*, not *Anthony*. But *Marturus* the *Jesuit* in his notes upon this passage of *Antoninus*, tells us that it is a doubtfull Question among the *Divines*, whether by the Divine power the same body may not be in several places *circumscriptivè*. *S. Thomas* indeed, he says, is of *Antoninus* his mind. *Sotus* seems to leave both parts of the question equally probable: But *Scotus*, *Biel* and others, are for the affirmative, proving that it implies no contradiction, because the body of *Christ* may be in diverse places, as they prove from its existence in the Eucharist. *Sanctesius*, he says, is of the same mind, for this reason (and it is worth the naming) because in controversies of Religion that ought to be lookt upon as the more probable opinion, which depresses sense and nature, and

on the contrary *advances God* (as this does) if so be the Scripture in no other place opposes it, (as it does not.)

This I mention by the way, to show that there is no *foolish fable* told in that Church, though never so improbable, but they have *Divines* with as *folish reasons* ready to dispute for it, and defend it. But whether S. *Anthony* could be in *two places* or not, at the *same time*; yet we are to believe that he was in *two very far distant places*, in *less time* than any could imagine. For when his Father, who dwelt at *Lisbon*, was clapt into Prison with his whole Family, upon suspicion of Murther, because a Youth that was slain, was found buried in his Garden; the Spirit gave him notice of it, and in one Night he was

Vit. Anton.
cap. 20.

carried from *Padua* (the place where he was) to *Lisbon*, and appeared before the Judge the next Morning, desiring him to let go those innocent Persons; which he refusing, he then prayed to let the Body of the slain Youth be brought to him; which being granted, he commanded him to rise up, and tell whether *his Parents* murdered him, or no: the dead Body hereupon arose, and said, that they were all innocent of his slaughter; and so they were released, and the next day he was brought back to *Padua* by the Ministry of an Angel. We are to suppose that this was a good Angel, whose Ministry he used; but methinks, considering how scurvily the Devil had before used S. *Anthony*, it had been better if they had told us, that he saddled the Devil for this Journey; as he was served once by

Vincentii Speculum
lib. 19. cap. 3.

S. *Antidius*, who having business with the Pope, got upon the Devil's back, and made him carry him to *Rome*, and there attend at the Pope's Gate, till he had dispatched his affair; and then made him carry him back again to the place from whence he came. But the hardest thing to be believed, in the foregoing story, is, that rather than the Parents of this Saint, should suffer unjustly, (though it has been the fate of many as good Men before them, both as to their good Names and Lives) a dead body must be raised to life, to clear their Innocency, and to discover

cover the truth. The Writers of the Lives of the Saints, I observe, are very Liberal of Miracles in such cases; and he that can give credit to *them*, shall have my leave to do the same to *this* of S. *Anthony*. We are told, that a poor Man complaining to S. *Vedastus*, that one had stolen a Sheep from him, and he could not find out the Thief: the Saint

Bollandus ad
6. Febr. p. 813.

first took his course, to admonish the People of it, when they met on Sunday at Church; but he that was the guilty Person being present, and yet notwithstanding *Vedastus* his admonition, not confessing the fact, suddenly the Gloves in his bosom (which I suppose were made of that Sheep skin) bleated in the Peoples hearing, and he was discovered thereby. S. *Mel* lying under a suspicion, that he had too great familiarity with his

Colganus vit. S. Melis
4. Febr. p. 261.

Kinswoman named *Lupita*, he cleared himself this admirable way before S. *Patrick*, by fishing and catching Salmon in the furrows of plowed ground; and she removed all jealousies on her part, when she took hot burning Coals into her Lap, and yet did not hereby singe her Cloathes. A Noble Matron of *Sardinia*, having brought forth a Child like a Blackmore, when she and her Husband were both fair, was suspected of Adultery with her Servant that was a black: *Guillelmus* a *Speluncato*, a famous Peacher there, discovered the true Father thus. He caused the married couple,

Martyrol. Francisc.
17. Novemb. p. 542.

the Child, and the Blackmore, all to stand forth before the People; Then from the Pulpit he commanded the Child in the Name of Christ, that without any help it should go to its true Father: immediately hereupon the Infant, though otherwise incapable of walking * (it being scarce a Month old) leaving the Blackmore, went to the Womans Husband, whereby he was freed from his jealousies, and she from the suspicion of her crime; and not without great reason sure,

* As incapable as a Child is of understanding, and speaking at 40 days old, yet S. *Amandus* catechized one no older, and it pronounced clearly the word Amen, and was baptized by him. Bolland. ad 6. Febr. p. 856.

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the Child being so wise at that Age, as to know his own Father. But the worst is, so free the Monks were of their wonders in former days, that we read of as great a Miracle as any of these, of which I can see no other end, but to convey a false persuasion into Mens minds, for it served to clear no truth in Question. It is that which *Capgrave* relates concerning the Mother of S. *Kentigern*; who admiring the *11. Virgins* fruitfulness without the knowledge of any Man, rashly prayed to God daily, to be like her both in conceiving and bringing forth: a while after she was found with Child, and magnifying God, simply believed that her desires were fulfilled, for she often asserted, yea and swore, that she knew not *by whom*, nor *when*, nor *how*, she became with Child: and the People of S. *Kentigern's* Diocese to this day assert, that he was conceived and born of a Virgin. He calls them indeed *Fools* for saying so; but I think he was as great a *Fool* for proclaiming the following wonder, which if true, might well confirm the People in their belief. He says then, that the *King* her Father coming to inquire of her, both by threats and fair words, who got her with child, she again protested with an oath, that she never had the company of any Man. At which the King being offended, would have the *Law* in this case to pass upon her; in which it was of old ordained in that Countrey, that a Maid committing fornication in her Father's house, and proving with Child, she should be cast head-long from the top of a Mountain, and he that corrupted her should lose his head: This Law he commanded to be executed upon her, (with a design I suppose chiefly to find out him that had dared to corrupt the King's Daughter, which it might well be imagined she would confess before she died.) She was placed then on the brow of the Mountain called *Dunpeldor*, and thrown headlong down from thence; (without confessing any thing.) She descended to the ground with a pleasant easie sliding, and not any Member of her Body was broken, or so much as hurt. The *Pagans* (*Capgrave* says) ascribed this to Magick, and there-

Capgrave Vit. S. Kentigern, f. 208.

therefore with the King's consent put her into a little Vessel made of Leather; and having brought her some Miles off from shore, they committed her alone to fortune and the Sea, for there were no Oars, or Men to help to guide it : but notwithstanding this danger, she did not miscarry ; for her Vessel went faster than if it had had the benefit of Sails and Oars, and she was brought safe into the Port. - What could a Christian think of this double Miracle, but that she was innocent of what was laid to her charge, that she had neither fornicated nor was forsworn ? But then what becomes of the truth of what is so often said and sung in the Roman Church, (and owned by all Christians) that the Mother of our Saviour onely had this privilege, and that she was *Virgo puerpera singularis* ? I am afraid it will prove a hard task to bring this off well. But to return to S. *Anthony*.

After all these miraculous things that are told concerning him, who can doubt, but that his sanctified breath might work such a wonder, as we hear he wrought upon a Religious Novice ; who being frequently tempted by the Devil to forsake his Order, and discovering it to the Saint, he onely opened his mouth and blew into it, saying, *Receive the Holy Ghost*, and immediately he was freed from all his temptation, and persevered in the Religious course he had undertaken. Another

Ribaden. *ibid.*
p. 149.

Monk that could not extinguish lustfull heats, by fasting or prayers, or the use of the Sacraments, complaining of it to S. *Anthony* ; he onely made him put on his Coat, and thereupon all his evil desires were extinguished, and he never felt them more all his Life. Thus they still take care, that their new Saints not onely may equalize, but out-do the old ones, nay even Christ and his Apostles. I gave some instances of this kind before*, and here

* pag. 89, 90, &c.

we have another such. It was a mighty Vertue that went out of our Saviour, which cured the Woman of her Twelve Years distemper, who onely touched the Border of his Garment:

ment: but that garment was upon the body of our Saviour when it wrought the cure; this garment of S. Anthony's did so, when it was put upon another, and taken off from his body: *That touch removed a bodily infirmity, this must be supposed to have influence upon the Soul, to correct a depraved fancy, and stop the course of imagination, and dry up the spring of evil desires; a harder thing by much than to stay a flux of blood.* We reade of Saint Paul, *That from his body were brought unto the sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.* But we are informed, that the very Chord of S. Maria de Turribus (which touched not her body but her clothes) dispossessed Devils: and even one thread unripped out of the Garment of S. Leobinus*, that was new mending, casts out an evil spirit. Nay farther, the very water in which S. Francis's Chord was dipped, cured abundance of diseases: Insomuch that one of their famous Preachers, *Ludovicus Granatensis*, comparing Saint Paul's Handkerchiefs and S. Anthony's Chord, gives the preference to the latter for wonder. *Verum hic aliquid video mirabilis, &c. Here I see something (says he) more wonderfull, for the Lord not onely bestowed such vertue (of curing diseases) upon the Saint's Chord, but also upon the Water that had touched his Chord.* A man would imagine that Christ bore as tender a love as possible to his Disciples whom he conversed with upon Earth, and gave them very good assurances and pledges of it, after he was ascended up to Heaven; but I do not reade that they ever received such sensible tokens of it, as these new Saints have done: For though S. Paul indeed speaks of espousing the Corinthians to Christ as to their Husband; yet which of

Luk. 8. 43. 44.
&c.

Act. 19. 12.

Martyrol.
Franciscan.
P. 414.

* Bollandus,
ad 14. Mart.
P. 353.

See Martyrol.
Franciscan.
P. 644.

2 Cor. 11. 2.

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Bolland. *ad* 6.
Mart. p. 555.

1 Pet. 1. 8.

tells us of their loving him though they saw him not, and of their wonderfull rejoicing, but it was by believing, when he was not present: but these *new Saints* by their ardent love, bring him down from Heaven again, and he presents himself not to their minds onely, but to their bodily eyes and other senses: insomuch that we reade of two Sisters,

Colganus, 29.
Mart. p. 785.

Ribadeneira,
Ibid. p. 249.
S. Antonin. loc.
citat. p. 734.

S. Ethnea and *S. Sodelbia*, whose affections to him he rewarded, by appearing to them in the form of a most lovely Infant, putting himself into their bosoms to be embraced and kissed by them. Nay, our Saint *Anthony* too had these caresses, (though I thought before I met with the story, that they had been the peculiar entertainments onely of the *Melancholy Nuns*:) for his Landlord where he one night lodged, peeping into his chamber at a secret window, he saw *Jesus* in the form of a beautifull Child, first sitting upon his Book, and from thence creeping into his Arms, whom the Saint embraced and kissed uncessantly, while *Jesus* smiled upon him, and with pleasing looks beheld him; but this was so Divine a favour (says *Ribaden.*) that when he understood by inspiration, that his Host was conscious of it, he begged of him, that he would not reveal it to any mortal man whilst he was alive; but, it's likely, when the inquiry was made into his miracles after his death, in order to his *Canonization*, this was then first produced. And that you may see that *S. Anthony's* miracles from first to last, are all of a piece: we

Vit. S. Anton.
 c. 21. *Ribaden.*
 p. 251.

are told, that on that very day when the Pope canonized him, this wonder happened at *Lisbon* (where he was born) that the men and women came out of their houses and sung and danced in the open streets, and all the Bells of the

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the City rang out merrily of themselves, no hand moving them; neither could the People contain themselves from this mirth and dancing, though no body knew any reason for it, (and therefore admired the hidden cause) till certain *Friers* came thither from *Italy*, by whose relation and comparing circumstances they understood, that on that very day of their unusual joy, *Anthony* was put into the *Kalendar of Saints*.

And now a great many fine stories are told us of miracles after his death, to convince some that doubted of the wonders that he was said to work in his life-time:

One man would not believe, unless a glass *Vit. Anton. cap. 29.* which he had in his had remained unbroken,

after he had thrown it against a stone pavement; which he tried, and it received no more damage than if it had been a hard Flint. Another chose this way for his satisfaction; finding a dried stalk of a Vine in the drinking-glass, he would be- *Ibid.* lieve, if it could fill his glass with Wine,

pressed from the Grapes that should grow upon that stalk; immediately it flourished with leaves, brought forth Grapes; and when he saw all done that he demanded, this miracle gave him a full and firm belief of all the rest. Nay, the senseless passions of a woman, which ended in a mad and foolish resolution, must be countenanced at the expence of a miracle, because Saint *Anthony* must never fail any one that does invoke him. For as a woman in the company of her husband and several others was going to

Padua, being transported too frolickly (as *Vit. Anton. ibid.* he thought) at a promise he had made her,

of taking her along with him in a pilgrimage he was going; he, to curb her extravagant mirth, made as if he had now altered his resolution, and would not go the journey; upon which his wife was so exasperated, that she threatened, unless he would perform his promise, to drown her self in the name of *Christ* and *S. Anthony*, in the River that ran by. Which her husband looking upon as a copy of her counte-

nance, and calling her fool for talking so, and telling her he would persist in his new resolve; she presently invoking the name of *S. Anthony*, cast her self head-long into the River: The women that were in company, being amazed and seeing her float in the waters, forgetting the danger, ran after her into the River, laid hold of her, and brought her to land; where it was wonderfull to see them all wringing upon the shore their wet garments, and not one thread of her cloaths was in the least wetted, as if the waters had never touched them. "This action (says the Relator) though it ought to be ascribed rather to her folly than virtue; yet the merits of this Holy Father prevailed so far with God, that he who was always a friend to true simplicity, preserved this simple woman, though a fool (but I should count him a *greater* that believed it) unhurt in the midst of the waters. I cannot but here mention a concatenation of such wonders, which I meet with in the life of *S. Sedonius*, upon as trifling an occasion as this altogether, and in consequence of worse passions than this woman exprest. "*S. Sedonius* then, seeing one day a woman washing her Childs clouts in a Fountain belonging to the Monastery, cried out to his fellow *S. Libernus*, of the shamefulnes of this fact, that she should thus defile that Fountain, from whence they fetched the waters they used about the tremendous mysteries of the sacrifice of the Mass. This moved such a holy indignation in these Saints (though some may judge it exceeded its bounds) that they imprecated the Divine vengeance against the woman and her off-spring. The Child of this Woman, as it was playing upon an high bank of the Sea, suddenly fell into it, where it was swallowed up presently and appeared no more. Upon this misfortune, the Mother comes crying and howling to *S. Senanus* (whose disciples these two angry Saints were) complaining how upon their curses her Child was drowned. When *Senanus* heard this, he severely chides his

Colganus, in
vit. S. Sedon.
10. Mart. pag.
573

" sons,

"sons, as guilty of murther: and he commanded *Libernus*
 "to go and stand upon a rock, placed in the neighbouring
 "Sea, and there to doe his Penance: As for *Sedonius*, he bad
 "him go look for the drowned Child in the Sea, and not
 "desist his search till he had found him and restored him to
 "his Mother: They both of them obey this rigid sentence
 "of the holy Father. *Sedonius*, in his quest after the Child
 "in the midst of the Sea, finds it (after it had lain there
 "twenty four hours) safe and sound, playing in the waters
 "and beating the waves with the palms of his hand, and so
 "brought it to *S. Senanus*; who bad him go and fetch
 "home *Liberius* from the rock, saying that he had found a
 "very favourable Judge; as indeed it proved, for the
 "waters of the Sea that used to cover that rock at other
 "times (*by the rising of the tide*) did not dare to touch
 "him, but kept off the length of his staff round about
 "him.

Thirty two years after *S. Anthony's* death,
 his body was translated into the Church where it now rests at *Padua*; there when
 they came reverently to examine and bring
 forth the holy Body out of the Coffin in
 which it had laid so long, they found the rest
 of his members turned to dust (says *Mendozins* *) onely his Tongue was still fresh,
 and full of juice and bloud, as if he had been
 alive: This *S. Bonaventure*, who was present, taking in-
 to his hand, broke out into these words; *O, blessed tongue,*
which always did bless God, and taught others to bless him,
now it appears of what merit thou wast: After these words
 he reverently kissed his tongue, and then delivered it to the
 Magistrates of *Padua*, to be laid up in a repository worthy
 of it. If they had told me that he was of so great merit,
 that he enabled the Fishes to use their tongues to bless God,
 as we heard before he taught them in a Sermon how much
 they were beholden to him; I should have as soon believed
 that the Fishes spoke, as that his Tongue alone remained

*Vid. Anton. c. 20.
 Ribaden. p. 251.
 S. Antoninus,
 ubi supr. p. 738.*

* *Inter Elogia
 prae fixa vit. S.
 Anton.*

Loco citat. uncorrupt when the rest of his body was perished. The forenamed *Mendosius* indeed gives us some pleasant reasons, not onely that it was so, but why it was fitting and ought to have been so, that his tongue should remain incorruptible. One is, To give his Countrey-men a sure pledge hereby that his intercession for them should never cease, but that his voice and prayers should be always imployed for their Salvation: (by which reason all the Tongues at least of the *Patron-Saints* should have been preserved from corruption as well as his.) Another is, That the Tongue of *S. Anthony* was a Preacher of truth, therefore it ought eternally to remain; for, as *S. Ambrose* says rightly, *those things that are true are eternal*: which I shall then think to be a good argument, when I am certified that all those Preachers tongues never rot in their Graves, which tell no lies in their Pulpit: But having heard before the little sense this tongue spake in Sermons, and how much he *corrupted* the true meaning almost of every Text of Scripture he meddled with, I hope we may be pardoned, if, notwithstanding this reason, we believe this story to be a lye.

I have but one thing more that concerns *S. Anthony* to trouble the Reader withall, which I have reserved to be spoken to (though somewhat out of its due order) in the last place, because it's the most famed story that is told of him; mentioned by all the later Writers * of his Life: and particularly insisted on by *Bellarmin*, for the proof of the opinion of the *Roman Church*, concerning the Presence of the Body of *Christ* in the Eucharist; and it is called by him; *miraculum insigne*, a notable miracle. I'll give it you in *Bellarmin's* words, as he pretends to relate it out of *S. Antoninus* and *Surius*. "As *S. Anthony* was disputing concerning the truth of the Lord's Body in the Eucharist, with a certain Heretick in the parts of *Tholouse*, (for at that time the *Albigenses* vexed

Antoninus, Surius, Ribadeneira,

Bellarmin. de Sacram. Eucharist. lib. 3. cap. 8. prope finem.

“ vexed the Church, and they with many more were infected with this Errour) the Heretick required of *Anthony* this sign, knowing him to be endued with the gift of miracles: (which last words are Bellarmine’s addition, not to be found in his forenamed Authours; and a foolish one too, for if he knew him to have that gift, why was he not of his mind, without any farther trial?) Says the Heretick, I have a Mule *, to which I will give no meat these three days: After the three days end, come thou with the Sacrament, and I will come with my Mule, and I will pour out Provender before it; If the Mule leave his Provender, and come and venerate the Sacrament, I will believe. These conditions were accepted, and after three days, S. Anthony, being accompanied with a multitude of the faithful, and holding the venerable Sacrament in his hand, spake thus to the Mule; In the vertue and name of thy Creator, whom I, though unworthily, truly hold in my hand, I require and command thee, O Animal, that thou immediately approach humbly after thy manner, and show reverence to him; that so by this, Heretical pravity may understand, that every creature is to be subject to his Creator, whom the Priestly dignity daily handles at the Altar. Upon the saying of which words, the Mule forgetting his Provender that lay before him, and his hunger, went towards the Saint: and bowing his head, and bending his knees, adored the Lord as well as he could, and confuted the Heretick.

* Jumentum, which I translate so, because both Antoninus and Surlus call it afterward Mulus.

Though such ridiculous stuff as this deserves no Confutation, the very relation of it being sufficient to blast its credit: yet the Relator being of so great fame; for his sake, I’ll a little enquire into its Age; for I believe we shall find, that this story (though by their later Writers more talked of * than any of the rest, yet) was either not so old, or not

* *Aldrovandus* has put it among the Histories concerning the Mule: *Lib. de Quadrupedibus Solidiped. c. 4. tit. Historica.*

so much credited heretofore, even in their own Church, as some other things they relate concerning him.

If this had been as current a Miracle in *S. Anthony's* time, as it pretends to be publick, and to be a triumphant victory after a challenge, and a set dispute with a Heretick; I am apt to fantasie, that *Casarius*, who pickt up all miraculous reports about the time he lived, would have met with it, and deliver'd it down to us in his Dialogues*, especially since his *Ninth*

* *This I think not improbable, because he wrote his Dialogues so little a while before Anthony's death, for he tells us that he was writing them an 1222. (and the Saint dyed 1231.)* *Cæsarius, lib. 10. cap. 48.*

Book contains more such examples than one, concerning bruit creatures venerating the Eucharist. But if this could not

come to his notice (as I am not peremptory in it) yet I am sure it might to another Writer of the same Age with *Anthony*, viz. *Thomas Cantuariensis* Suffragan to the Bishop of *Cambray*, who collected

Placed by Bellarm.
an. 1265. de Script.
Ecclesiast.

in the same manner the Miracles and memorable examples of his Time; and yet says not one word of this Miracle, though he also mention some of the same nature.

But because this may seem too to have less force in it, since he says not a syllable of *S. Anthony* that I observe; I therefore add, that another *French*-man of this Age too, sc. *Vin-*

Placed an 1250.
Bellarm. *ibid.*

centius Bishop of *Beauvais*, whose *Speculum Historiale*, (*lib. 30. cap. 131, 132, 133, 134, 135.*) has a large account of *S. Anthony*;

who also mentions his reasoning with Hereticks, and his converting an Arch-Heretick; yet he is wholly silent as to this of *S. Anthony's* Mule, though said to be done in his own Countrey; which is a plain sign that this was not a story then in being, but coined since; for if it had been done in his days, it could neither have escaped his knowledge, nor been omitted in his History, since it was the most remarkable thing that belonged to it. Which is still more confirmed, by another observation, that among six and thirty Lessons of the old *Roman Breviary* (where so many fine things are

are told of him) this is not to be found; though in one of them I meet with these words. "Anthony confuted the perverse Opinions of Hereticks, by the most congruous reasons; for at *Ariminum* (a City in Italy) he converted many Hereticks to the soundness of Christian faith; among whom he reduced to the light of truth, an Arch-Heretick called *Bonovillus*, who for 30 Years space had been blinded with the darkness of Pestilent error. Where, by the way, you may correct either the wilfull or ignorant mistake of *Ribadencira*, who in the Life of *Anthony*, makes the disputation, wherein the Mule acted such a wonderous part, to have been betwixt the Heretick *Bonovillus*, and *S. Anthony*; whereas all that mention the veneration of the Mule, say expressly that this happened in *partibus Tholosanis*; and all that speak of *Bonovill's* story, determine it to have been at *Ariminum*; that is, the one was in Italy, and the other in France; and his Life in *Surius*, mentions both of them distinctly.

Lef. 3 infra
Oliv.

Ribaden, p. 247.

The sum of all I have now said put together, amounts to this. That if all those Writers of his Life, had agreed in the mention of this Miracle about the Eucharist, it would not have been a sufficient proof of its Truth; (since they are all known to abound with lies:) But so many of them omitting it; especially those of that Age, wherein it is pretended to be done, and whose design such a story would singularly well have served, argues that then it had not so much as the credit of a common, or a current Fable. *S. Antoninus* who lived above 200 Years after *Anthony* (for ought I can find) was the first Writer that mentions it, and others seem to have taken it from him; so that nothing remains but Oral Tradition to help them out, which how fairly it has brought them off, we have seen in *S. Ursula*, and several other instances named before.

Floruit an. 1443.
Bellarm. de Scrip.
Ecclesiast.

I have but one thing more to remark, which must not be omitted, and then I have done with this Saint. This is, the
prodi-

prodigious Licence they of this Church take to entertain the People with strange Miracles, in this of the Sacrament of the Eucharist, above all other Subjects, They have espoused the belief of a Doctrine contrary to the reason and sense of all Mankind, and it must be maintained in the same way that it was made. No mortal man can invent any thing so extravagant and foolish, which they can pretend reason to boggle and stick at, who have once made *Transubstantiation* an Article of their Faith: I have no hopes therefore to make them ashamed in the least, by what I shall now say; yet however it may be usefull to others who have not inflav'd all their faculties, or committed themselves blindfold to the conduct of their pretended unerring Guide, to know what Diet their faith lives upon, and what hard morsels it must swallow down without any chewing at all. It were endless to enumerate the wonders they produce in the lives of Saints, and in Sermons, to procure veneration in Mens minds to the Eucharist. I shall content my self with giving a few instances of Miracles that they tell us, have happened at the *presence* or *celebration* of it.

We know there is a certain time in the Mass, when they lift up the Host, and shew it to the People, in order to their adoration of it. As *S. Ivo* was elevating it, a Globe of

*Brev. Rom. ant.
Maii 19. Lec. 7.*

Light of wonderfull splendor encompassed the Body of Christ, and also the Chalice, and after the elevation of both presently disappeared.

Catherina Gonzales, though imployed at a distance in the Bakehouse, often saw the Host when it was elevated by the Priest, (*I suppose, that she might not lose the benefit of the adoration*) though there were many Walls between to intercept her sight. But, which is still more strange, *S. Sibyllina* though she was blind, yet knew when the Host was elevated

*Martyr. Francisc.
p. 39.*

by her inward sense; and one time as the Priest presumed to carry an unconsecrated

*At Sanctior. ad
19. Mart. p. 70.*

Host to a sick Person, when through his negligence he wanted one consecrated, at the sound of the Bell

as is came along, she worshipped it; but not finding that inward pleasure in her Spirit she was wont to have, upon her examination of the Priest, she made him confess, that he did not carry the Body of Christ: and thus, they tell us, when a piece of the Wood of the Cross was given her, before she would adore it, she applyed it to her heart, and by a wonderfull agitation she found there, she knew it to be a true piece of the Cross, and not counterfeit. It was a singular favour (you'll say) that was showed to *S. Bonaventura*; (who for several days through his great humility and fear had abstained from receiving the Communion) as he heard the Mass, and was meditating upon the passion of Christ, God having regard to his humility, mercifully put into his mouth a particle of the consecrated Host, which an Angel took out of the hand of the Priest. But it was a greater that was shown him, when he was near his death, and by reason of his weakness vomited up every thing he took. He was now in a great strait what to doe, having a great desire to receive the sacred *Eucharicum*, and yet durst not, out of reverence to it, and the danger of bringing it up again: However he resolved to have the Lord's Body brought to him; that he might die more comfortably when it was in presence: he applied the Pix, in which it was carred, to his side, showing hereby his desire to receive it; and there his side opened in the form of a red Rose, at which place *Christ's* Body starting out of the Pix, went in to his very heart, and his side closed again, without any remaining sign of its having been opened.*

*Brev. Rom. ant.
Jul. 14. Lec. 4.
infra Octav.*

*Martyrol. Francisc.
Julii 14. p. 288.*

* This very thing is finely told under another name in these words of the old Homily. "There was an Earl of Venice, called Syr Ambrage, that loved the Sacrament of the Altier passing well, and he did it all the worship and reverence that he might, so when he lay sick and should dye, he might not receive the Sacrament for Casting; then was he sorry, and made dole; and then he let make cleau his right syde and to cover it with a sayr clothe of sendall and layd Gods body therein, and sayd thus

" thus to the host : Lord thou knowest that I love thee with
 " all my heart, and would fayne receive thee with my mouth
 " and I durst, and because I may not, I lay thee on the place
 " that is next to my heart, and so I shew thee all the Love of
 " my heart that I can or may; wherefore I beseech thee, good
 " Lord, have mercy on me : and even therewith in the sight of
 " all the People that were about him : his syde opened and the
 " host went there into his syde, and then it closed again, and he
 " anon after he dyed. *Festival. in die corp Christi, f. 52.*

I had thought that the Eucharist had been designed only
 for the food of Souls, and that it never became a common
 repast of the Body: Yet *S. Nicholas de Rupe* it seems found it so, for we hear
 that he lived 20 Years without humane
 food, save only by the Eucharist received
 every Fifteen Days, and his Meditation on Christ's passion:
 (that is, upon the accidents of whiteness and roundness, &c.
 for the substance being, according to them, Christ's Body,
 can never nourish.)

But perhaps it may seem more proper to the instance be-
 fore us of *S. Anthony's Mule*, to hear a little more, concern-
 ing the strange effects its presence has produced upon *brute*
Creatures, " An ancient Priest as he was carrying the Sa-
 " crament out of Town to a sick Person, met a company of
 " Asses laden with Corn in a very narrow,
 " and deep miry way. He that went be-
 " fore him with the Lantern, with much a-
 " doe, thrust by them. But the Priest seeing this, and confi-
 " dering his age and weakness, began to look pale and trem-
 " ble; and fearing that he might be tumbled into the Mire
 " with the Sacrament by the Asses, he cryed out to them;
 " O Asses, what is it that ye doe? what, do you not consider
 " whom I carry in my hands? stand still, fall down, and give
 " honour to your Creator, for I command it in his Name:
 " Behold, says the Relator, the wonderfull obedience of these
 " Animals. They all stood still, and fell down together;
 " and, which added to the wonder, though the Asses could
 " not fall down but with much difficulty, yet not one of the
 " Sacks

Ant. Sanctus in vit.
ejus Mart. 22. p.
411. & 429.

Cæsarij Dialog.
Dist. 4. cap. 98.

Sacks of Corn did slide off from their backs. This fact is famous to this Day in the City of *Colen*. (a City as famous as the story.) Saint *Coleta* had a Lamb that shew'd the same respect; and used, without teaching, to kneel at the Elevation of the Eucharist, and to rise when it was over. The Plow-man

Alf. Sanct. ad Mart. 6. p. 554.

that early in the Morning was at work in the Field, and on a sudden with all his whipping could not make his Oxen stir a foot, and cryed out, that the Devil was in them; quickly found his mistake, when looking a bout him, he saw the *Pix* (with the Sacrament in it) lie before the feet of the Oxen (which some

Cæsarius in Dial. dist. 9. c. 7.

Thieves, that had broken open the Church, had stoln away and scattered there) and they in admiration stood still, and would go no farther; which veneration of theirs might well occasion, as we are told, the Priest of the Parish, and a great Multitude with Him to come into the Field, and with the Cross, Censor of incense as Wax lights, carry Christ's Body back again into the Church. The next story to it, of

Cæsar. ibid. cap. 8.

the Bees, must not be forgotten; A Woman who kept Bees that did not thrive, but died apace, was counsell'd to place the Lord's Body in the Hive, and that would stop the Plague that was among them; she went therefore to the Church, and receiving the Communion from the Priest; as soon as she went away from him, she took it out of her Mouth, and put it in one of the Bee-hives. But oh the wonderfull power of God! the Bees, acknowledging their Creator, built a Chapel to this their sweet Guest of an admirable structure, where they erected an Altar, and put the most holy Body of Christ upon it; and God blessed their works. All this mystery appeared when the Woman took up her Hive; for then in great fear she ran and confessed to the Priest what she had done and what she saw; who coming thither with the Parishioners, drove away the Bees that flew about, and humm'd the praise of the Creator; and admiring the Chapel-walls, Windows, Roof, Steeple * (*Aldrovandus* adds Bells,) Door

* *Aldrovand. de insectis, l. 1. cap. 1. Historica de apibus.*

and

and Altar, they brought back the Lord's body with praise and glory. *Thomas Cantimpratanus* relates a parallel fable concerning *Bees*, how they had lodged the Sacrament in their Hive, in a Pix made of purest Wax; and how the owner of them saw in the night the whole Air brightned above them: onely these Bees were more contemplative than the former, for they left off working, and gave themselves to singing, which they ceased not to doe even in the night-time, contrary to their custome.

But I'll pursue these follies no farther, onely that we may make a good conclusion, I'll set down out of one of the Homilies of the Festival (so often cited before) the story of the *Black-Horse*, which far exceeds that of *S. Anthony's Mule*, and all the rest I have named: and I'll give it you in the old English style as I find it.

*Festival. in die
Corp. Christ. fol.
53.*

"In Devonshyre besyde Exbridge was a
"woman that lay sick and was nye deeth,
"and sent after a holy person about mid-
"night, to have her requits. Than this
"man in all haste he might arose, and went to the
"Church, and took Goddes body in a box of Ivory, and
"put it into his bosome, and went forth toward this wo-
"man. And as he wente throughe the forest in a fagge
"mede that was his next waye, it happed that his box
"fell out of his bosome to the ground, and he wente forth
"and wofte it not, and came to this woman, and herde
"her confession. And than he asked her of the wolde
"he houseled, and she sayd, ye Syr. Than he put his
"hande into his bosom and sought the box, and whan he
"found it not, he was full sore and sad, and sayd,
"Dame, I will go after Goddes body, and come agayne
"anone to you, and so he wente forth sore weeping for
"his simplenes. And so as he came to a wplowe treer,
"he made thereof a rodde, and streped himself naked,
"and bete himself so that the blode ranne downe by his
"sydes,

"dies, and sayde thus to himself: O thou simple man,
 "why haste thou lost thy Lord God, thy maker, thy
 "fourmer and Creatour: And whan he had thus bette
 "hymselfe, he dyd on his clothes and wente forth, and
 "than he was ware of a pyller of fire that lasted from
 "erth to heben, and he was all astonied thereof, yet he
 "blesped him and wente to it; and there lay the Sacra-
 "ment fallen out of the boze into the grasse, and the
 "pyllar shone as bryght as the sunne, and it lasted from
 "Goddess body to heben; and all the beests of the Forrest
 "were comen about Goddess body, and stode in compasse
 "rounde about it, and all kneled on 4 knees save one
 "blacke Horse that kneled but one knee. Than sayd he,
 "if thou be ony beest that may speke, I charge thee in
 "Goddess name here pzent in fourme of breed, tell me
 "why thou knelest but on one knee. Than sayd he, I am
 "a fende of hell, and wpll not knele and I might: but
 "I am made ayenst my will; for it is wyrtten, that ebery
 "knelynge of heben and of erthe shall be to the worschyp
 "of the Lord God. Why art thou lyke a hors? And
 "he sayd, to make the people to stele me, and at suche
 "a Towne was one hanged for me, and at such a
 "Towne another. Than sayd the holy persone, I com-
 "maunde the by Goddess fleshe and his blode, that thou go
 "into wylthernesse, and be there as thou shalt never displese
 "cristen man moze. And than he went his way, he
 "might no longer abyde, and than this man went forth
 "to the woman and dyd the ryghtes, by the whiche she
 "was saved and went to eberlastynge saluacion. To the
 "whiche he bynge us, our blyssed Savyour Ihesus.

A Summary of some Wondrous Legends of the Saints, taken out of the Lessons of the Breviaries.

HAVING thus given the Reader an account of their many *Fabulous Saints*; and several *Fabulous reasons* of their Devotions to the *true ones*: having seen also, in so many foregoing instances, their admirable addresses to *Patron Saints*, whom they invoke in particular cases and distresses; It is now time to draw towards a conclusion of my task: and though I have met before with several occasions, to mention the absurd Histories of the Saints, from several Lessons of the Breviaries (which being publicly read to the people as the Scriptures were, they intended sure, that they should believe them to be true.) I'll sum up here a few more of these Legends, without questioning the Saintship of those of whom they are affirmed; and afterwards add a few more of their Devotions to the Saints.

S. Lucy. Decemb. 13.

The *Reformed Breviary* says of her, That
Les. 6. when the judge *Paschasius* commanded her to be carried to the Stews, and her chastity there violated, they could not move her from the place where she stood by any force. But the old *Roman Breviary* gives a more particular account of it, telling us, "That the H. Ghost fixed her with
Les. 7. such

"such a weight, that when many tried to thrust her forward, they could not stir her: then they tied ropes to her hands and feet, and endeavored to draw her all together, but she was unmoveable as a mountain. Then the Magicians and Southsayers tried their skill upon her, but all in vain: After this they brought many yoke of Oxen, whose drawing neither could prevail to move her. At which *Paschasius* wondring, said, What is the reason that a tender Virgin drawn by a Thousand men cannot be removed out of her place? *Lucy* answered, Though thou shouldest employ ten thousand men, thou shalt hear the H. Ghost speaking for me; *A thousand shall fall at thy side, and ten thousand at thy right hand.*

"After this a great fire by his command was kindled about her, and they cast Pitch *Lev. 8, 9.* and Rosin and scalding Oil upon her, the sooner to dispatch her, and yet she remained unmoveable and unhurt. At last they thrust a Sword into her throat, yet she stirred not in the place, nor gave up the Ghost, till the Priests had given her the mysteries of the Sacrament, and all the People answered, *Amen.*

S. Martina. Januar. 1.

"When they brought her into *Apello's* Temple by the Emperor's command to sacrifice: upon her Crossing her self and praying, by a great Earthquake the whole City was shaken, and the image of *Apollo* broken in pieces. The Devil that inhabited that Idol, rolling himself in the dust of it, cried out with a great voice: O Virgin *Martina*, handmaid to the great God, thou leavest me naked, and showest me deformed, and drivest me out of my habitation, in which I have dwelt now ninety eight years, having under me 472 most wicked Spirits, that upon my command offered daily to me the Souls of men: And so with a great noise he departed.

Brev. Rom. antiq. Lev. 1, 2.

“ At another time Saint *Martina* was
Lef. 4. “ brought to him as an Inchantress, and re-
 “ fusing to sacrifice, she was commanded to

“ be stripped, and her flesh to be slashed with swords, but
 “ the snow-white body of the Virgin, by the dazzling splen-
 “ dor of it, dimmed the eyes of the beholders: out of her
 “ wounds milk flowed instead of blood, and dispersed a fra-
 “ grant odour, like that of Spices: And when after this,
 “ by the command of the Emperour she was beaten with
 “ clubs; those whom he imployed cried out, their strength
 “ failing them, and beseeched him, saying, Deliver us from
 “ this Virgin, for the Angels of God do strike us again
 “ with Iron bars, and our flesh and bones are all on fire:
 “ But when the Emperour would still have the strokes con-
 “ tinued, all they that beat her died. Then was she put in

“ prison, and when one *Limineus* sent by the
Lef. 5. “ Emperour opened the door, he saw a great
 “ light shining round about her, which as he
 “ entred compassed him like lightning, so that for fear he
 “ fell to the ground, and scarce being able to arise and en-
 “ ter, he saw *S. Martina* sitting in a glorious seat, and a
 “ multitude of men in white about her, holding a golden
 “ Table, in which was written; *Thy works are wonderfull,*
 “ *O Lord, in wisdom hast thou made them all:* All which
 he related to the Emperour.

The rest of the Lessons are all such Romantick stuff, of
Diana's Temple by fire from Heaven consumed to ashes,
 together with her Priests. How a fierce Lion kept three
 days fasting, and set upon her to devour her, fawned upon
 her, and falling at her feet kissed them. How being thrown
 into a great fire she received no harm, but the flame disper-
 sed it self, and burnt those that stood round it, &c.

S. Sebastian.

S. Sebastian. *Januar. 20.*

As S. Sebastian was speaking, one saw an Angel descend from Heaven, and hold a book before him, and all his speech flowed from the reading that book.

Brev. Rom. Antiq. Lec. 4.

S. Agnes. *Januar. 20.*

When she was by the Command of the Prefect stripped naked to be carried openly in that manner to the Stews, God gave such a thickness to her dishevel'd hair, that she seemed better covered therewith than with her clothes. And when she entred into the Stews, an Angel compassed her with such a wondrous light, that none could touch or see her by reason of the splendour; and there appeared a white Garment before her eyes, with which she cloathed her self, and it so exactly fitted her body, that none doubted that it was prepared by an Angel, (*who, no question, if he undertake it, will shape a garment more exactly than the best Tailor.*) The Son of the Prefect, thinking to violate her chastity, ventured to enter into that light, but before he touched her, he was choaked by the Devil, and fell down dead.

Brev. Rom. Antiq. Loc. 6, 7.

S. Dorothy. *Feb. 6.*

When she went to be beheaded, one Theophilus jeeringly said to her, Thou Spouse of Christ, send me either *Roses* or *Apples* from his Paradise; which she promising to doe, and praying, behold a most beautifull Child,

Brev. Rom. Antiq. Les. 5, & 6.

that
seemed

seemed not to be above four years old, brought to her three Roses and three Apples, which she bid him carry to *Theophilus*; as he was deriding her promise, the Child comes and offers the promised Presents, who receiving them was converted to the Faith; for they were sent in *February*. [*Bollandus* tells us, That in me-

Vit. Doroth. Fe-
bruar. 6. p. 773.

memory of these Apples, at *Rome*, where the body of *Dorothy* is preserved, there is a solemn benediction of Apples (on the 6th. of *February*) which the People run to receive. Just such another story as this we meet with in the Life of *S. Kentigern*,

how he produced a fresh dish of Mulberries in Winter, only because a foolish fellow made this request to the King, and would receive no other present at his hands: and this Saint thought the King's credit lay at stake, and would not have the other go away from him unrewarded.]

Capgr. in vit.
Kenteg. fol. 211.

S. Tiburtius & Valerian. April 14.

An Angel brought two Crowns from *Paradise* made up of Roses and Lilies, and gave one to *Valerian*, and the other to *Cecily* his new married Wife, the Angel added, Because *Valerian* thou hast consented to the counsel of chastity (*having been persuaded by Cecily not to violate her Virginity* *.) *Christ* has sent me to thee to give thee leave to

* The account of this matter is given us in the said Breviary, in the Life of Saint *Cecilia*, Nov. 22. Lesson 2. " On the marriage night, when *Cecily* and her Spouse *Valerian* were alone together in the Bedchamber, she spake thus to him. O sweet and most loving youth, I have a secret to confess to thee, if thou wilt swear not to reveal it. Which *Valerian* swearing to, she said, I have an Angel, a Lover of mine, who with the strictest jealousy keeps my Body, he, if he in the least perceives that thou touchest me with polluted love (an excellent character of the marriage-bed) he will presently stir up his fury against thee, and destroy the flower of thy Youth: but if he know that thou lovest me with a sincere and immaculate love, and preservest my Virginity

" whole

whole and untouched, he will then love thee as well as my self, and will express his favour to thee. Valerian replied; If thou wouldest have me to believe thy words, show me the Angel, and if I find that he is indeed an Angel of God, I will doe as thou sayest; but if thou lovest any other man better than me, I will slay with my Sword both him and thee. So persuading him to become a Christian, and be baptized, she shewed him the Angel.

ask any Petition of him. Valerian hearing this adored, and begg'd that his brother Tiburtius might become a Christian. Tiburtius afterwards coming into the house, he smelt the odour of the Roses and Lilies, but saw nothing; who as he was wondring whence it came, Valerian told him of their Crowns which he could not see as yet, but if he would become a Christian, he should see both them and the Angel of God also: whereupon he consented to be baptized, and thereupon obtained the Grant of all which he had asked of God, and saw the Angels every day.

S. John of Beverley. May 7.

"S. John, after he was instructed in Learning, was made Bishop of York: He was praying one day in the Porch of S. Michael, and a certain Deacon, peeping in, saw the H. Ghost sitting up the Altar, excelling in whiteness a ray of the Sun, whose face was burnt by the heat of the H. Spirit. The Bishop adjured him, that whilest he lived he should discover this Vision to no man.

Brev. Sarum,
Lef. 2.

[Capgrave, who mentions this story in his Life, tells us that this Deacon's name was Sigga, and that it was his face that was burnt, and the skin of his cheek shrivell'd up by the heat of the H. Spirit; and that his face was healed by the touch of the Saint's hand. Mr. Cressy has passed over this miracle, though he has given us a great many others concerning

Capgr. de Sancto
Joh. de Beverl.
f. 190.

Church Hist. J. 22.
c. 10.

him; particularly this out of *Malmsbury*, that the fiercest Bulls, as soon as they are brought into his Church-yard (at *Beverley*) immediately lose all their fury and fierceness, and become gentle as Lambs, though before they endangred with their horns all that came near them: He might have

Capgr. *ibid.*

added another remarkable one out of *Capgrave*; that when the *K. of Scots* made war against *K. Ethelstan*, *Ethelstan* prayed to God, that through the intercession of *S. John of Beverley*, he would show some evident sign whereby both the present and future Ages might know, that the *Scots* ought of right to be subject to the *English*; The King with his Sword smote upon a Rock hard by *Dunbar*, and to this day it is hal-
lowed an Ell deep by that stroke.]

S. Aldelme. May 25.

Brev. Sarum.
Lcf. 7.

“ The fame of *S. Aldelme* coming to *Rome*,
“ Pope *Sergius* by his Letters called him thi-
“ ther, and there received him honourably,
“ whom God glorified with miracles; for
“ on a certain day, as he celebrated Mass in the *Lateran*
“ Church, he reached his *Casula* (one of the Priest's gar-
“ ments) behind him, thinking to deliver it to one of the
“ Attendants; but none being present, a Sun-beam brea-
“ king through the window, held it up from falling a long
“ time in memory of the Saint. [Just such another ridi-
“ culous story as this is told us in the Life of *S. Gudila*,
“ who as she was praying in the Church, the Priest chanced
“ to espy the naked soles of her feet; and in compassion
“ to her, took off his Gloves, and putting them under
“ her feet, went his way; which she after taking up, as if
“ she had been injured by this kindness, threw them away
“ from her; but the Gloves instead of falling on the ground,
“ miraculously hung in the Air; and *Surinus* says, That they
“ hung

hung so the space of an hour. *Bolland. Act. Sanctior. ad 8. Januar. p. 516.*]

" It happened also at *Rome*, that a Child being born of an incestuous Mother and uncertain Father, the Pope's same was injured : which *Aldelme* understanding, he commanded that the Child, which was but twenty days old, should be brought forth ; whom *S. Aldelme* charged to confess, whether Pope *Sergius* was to be accounted guilty of Incest. The Child answered, That he was innocent.

Lef. 8.

S. Christina. July 24.

" She was bound to a Wheel, and roasted at a Fire ; and as they poured on Oil the flame broke forth, and slew a thousand of the Heathens. She was again put in prison, and by an Angel that visited her was healed and refreshed. Then she was cast into the Lake *Vulsinus*, a great stone-weight being fastned to her body, but the Angel freed her from drowning. Upon her Prayers the Image of *Apollo*, which she was commanded to worship, was suddenly reduced to ashes ; by which miracle three thousand were converted to the Faith of *Christ*. After this she was put into a burning Furnace, where she remained five days unhurt, &c.

Brev. Rom. Ant. Lec. 2, 3.

★ ★ *S. Helena's Legend of the Invention of the Cross. May 3.*

" When the Emperour *Constantine* had obtained a victory over the barbarous People, by the sign of the Cross show'd

Brev. Sarum, Lef. 1, 2, 3.

Z 4

" him

" him from Heaven ; he after sent his Mother *Helena* to *Jerusalem* to find out the Wood of the H. Cross. Who
 " when she admonished the *Jews* to chuse those that knew
 " the Law ; they said , For what cause does the Queen im-
 " pose this task upon us ? *Judas*, one of them, answered, I
 " know the reason, she will make inquiry about the Wood
 " of the Cross, upon which our Fathers hanged *Jesus* : see
 " therefore to it, that none confess the matter to her.

" *Zacheus*, my Grandfather, did foretel this to my Father,
 " and my Father, when he died, told it me, saying, Ob-
 " serve Son, when inquiry shall be made after the Wood of
 " the Cross, to which our Ancestors condemned the *Messias*,
 " manifest it before thou beest tormented. Then I said
 " to him ; Father, If they knew him to be the *Christ*, where-
 " fore did they lay hands on him ? He answered me, Hear-
 " ken, my Son, I never was of counsel with them, but be-
 " cause he reprov'd them, they crucified him ; and after he
 " was buried, he rose again the third day : Upon which my
 " brother *Stephen* believed, and was stoned. Others of them
 " said, We never heard these things before.

" When they were called before the Queen, and she
 " commanded them to be burnt, they out of fear delivered
 " *Judas* to her ; to whom the Queen said ; Show me the
 " Wood of the Cross. *Judas* answered, I know not so
 " much as the place where it is, for I was not then in being.
 " Upon which she commanded to cast him into a *Pit* with-
 " out water, and that there he should remain without food.
 " When seven days were past *Judas* cried out of the *Pit*,
 " saying, Draw me out, I intreat you, and I will show
 " you the Cross of *Christ*. When he was drawn out, as
 " he was going to the place, he said, O Lord God, if it
 " be thy will that the Son of *Mary* shall reign, cause that
 " from the same place a fume of Aromatick Odours may
 " ascend : After he had prayed, the fume of Odours did
 " ascend. Then *Judas* said, In truth, O *Christ*, thou art
 " the Saviour of the World.

[The present *Breviaries* have now left out all this stuff, and their Lessons are perfectly the same with those of the Breviary of *Pius V.* who first reformed it after the *Trent* Council; and gives us a story, that has more Authorities to back it; but I question whether much more truth in it than the former. His Lessons tell us of *Helena's* being admonished by a Dream to go on this errand to *Jerusalem*; that there she found in the place of the Cross a Marble Statue of *Venus*. That when the ground was digged, they found three Crosses, and also the Title that was once fastened to the Cross of our Lord, but now was fixed to none of them, but lay by it self apart from the Crosses; so that they knew not to which of them it did belong. But that doubt was quite taken away by a Miracle, for a Woman almost at Death's dore, through a grievous Disease; when two of them were applyed to her by *Macarius* Bishop of *Jerusalem*, and she received no benefit at all, when the third was applyed she was presently cured *. It is also farther observable, how *Pius* in his Reformation of the Breviary, took care to prevent all suspicion, that by putting in those new Lessons, the old ones should be lookt upon as fabulous; for in his corrected Breviary, after the Lessons, I find the substance of the old Legend still retained in several Antiphona's. For *ad laudes*, and *per horas*, these short sayings are mentioned. *Helena the Mother of Constantine, went to Jerusalem: Alleluiah. Then she commanded them all to be burnt with Fire, and they in a fright delivered Judas: Alleluiah. Death and Life are set before thee, if thou dost not show me the Cross of Christ: Alleluiah. When Judas ascended out of the Pit, he went to the place where the holy Cross lay: Alleluiah. Judas prayed, O God, my God, show me the*

* *Jacobus de Voragine* here says; that when the Cross was thus discovered, the Devil with a loud voice cryed in the Air, O Judas, Why hast thou done this? so contrary to what my Judas did; for he by my persuasion betrayed him, and thou against my mind hast found his Cross; by him I gained many Souls, by thee I seem to lose those I had gained: by him I reigned over the People, by thee I shall be expelled out of my Kingdom. As I'll be even with thee, &c.

Wood of the holy Cross: Alleluiah. Ad Benedictus. Antiph. S. Helena said to Judas. Fulfill my desire, and thou shalt live upon the Earth: that thou show me the place which is called Calvary, where the Lord's precious Wood is hid: Alleluiah.

It would be too tedious to discover the follies and contradictions of their stories about the *Invention of the Cross*, as it is very easie to do; and as for the Authorities they bring in, of *Sulpitius Severus, Ruffinus, Paulinus, S. Ambrose, Socrates, Sozomen, Theodoret, &c.* which I know are urged in this matter; I shall onely in short oppose against them, the silence of *Eusebius*, and the censure of Pope *Gelasius*. The first mentions *Helena's Journey to the Holy Land*, and building

Euseb. de vit. Constant. lib. 3. cap. 42, 43.

ing two Churches, the one at *Bethlehem*, the other at *Mount Olivet*, (as I noted heretofore) but says not one syllable about her finding of the Cross, or seeking after it, and yet none can well imagine that he should not be acquainted with it, or that he should have balked this, if there had been any such thing done, or talked of in his days. The other (*viz. Pope Gelasius*) he must needs know all that was said by the other Authors I named, who wrote of this matter after *Eusebius* his time; and yet thus he speaks in his Decree about *Apocryphal Books*.

Concil. Rom. 1. in Tom. 5. Concil. Lebbe. ad. an. 494. p. 1253.

“Also the Writings concerning the
 “*Invention of the Lord's Cross*, and
 “other Writings concerning the *In-*
 “*vention of the head of John the Bap-*
 “*tist*, these are certain novel relations, and some Catholicks
 “reade them: but when these shall come into the hands of
 “Catholicks, let that sentence of the Bl. Apostle *Paul* go
 “before; *Prove all things, hold fast that which is good*:
 which plainly intimates his suspicion of the truth of them.
 For a conclusion of this; I cannot but give the Reader the
 pleasure of understanding, how the old Homilies represent-
 ed this matter heretofore to the People, by giving him the
 beginning of a Sermon upon this Subject. Thus I find it:

*Festival. de invent.
Sancta crucis p. 100.*

"Good frendes, such a daye ye shall
"haue the inuencion of the holy crosse;
"ye shall not fast the euen, but come
"to God and to holy Chyrche as chrysten people sholde
"do, in woꝛshipp of him that dyed on the crosse. Than ye
"shall understande, why it is called inventio sanctæ cru-
"cis, the fyndynge of the holy crosse; the which was
"found in this wyse as I shall tell you. When Adam our
"fyrste fader was seke for auge, and wolde fayne haue
"ben out of this woꝛlde; Adam sente Seth his sone to the
"Aungell keeper of Paradyse, prayenge the Aungell to
"sende him the oyle of mercy to anoynt his body therewith
"whan he were deed. Than went Seth to Paradyse, and
"sayd his message to the Aungell. Than answered the
"Aungell, and sayd that he might not haue it tyll the peres
"were fulfilled. But haue this bzaunche of the tree that
"thy fader synned in, and set it on his grave, & whan it
"bereth fructe than shall he haue mercy and not erise.
"Than toke Seth this bzaunche and came home, & found
"his fader dead: than he set this bzaunche on his fader's
"grave, as the Aungell hadde him do; the whiche bzaunche
"grewed there tyl Salomon was kynge, & he made to fell
"it downe, for it was sayde to the werke of his Temple,
"but it wold not accorde with the werke of his temple.
"Salomon made to casse it downe into the erth, and was
"hydde there to the tyme that the Bishop of the Temple
"let make a wayze in the same place whereas the tree laye,
"to washe in shepe that were offered to the Temple. Than
"whan this wayze was made, they called it in their Lan-
"guage Probatia pisciana. To the which water came an
"Aungell certayne tymes fro heben, and dyde woꝛshype to
"the tree that laye in the grounde of the wayze, & mebed
"the water; and what Man or Woman that came to the
"water nexte after the Aungell was made hole, what
"sekenes that ever he had, by vertue of the tree; and so
"endured many wynters to the tyme that Cryste was taken
"and sholde be done upon the crosse. Than this tree by
"the

" the ordynauunce of God swanne upon the water, and
 " when the Jewes had none other tree redy to make the
 " crosse of, for grete haste that they had, they toke the
 " same tree and made thereof a crosse, and so dyed our Lord
 " thereon, and than the tree bare that blessed fruyte Crys-
 " tian body, of the whiche wellethe the oyle of mercy to Adam and
 " Eve, and all other of theyr offspyringe. But when Cyprie
 " was deed, and was taken down off the crosse, for enuy
 " that the Jewes had to him, they toke the crosse and two
 " other crosses, that the thebes were hanged on either syde
 " of Cyprie, & buried them depe in the erth, for Cyprien
 " people sholde not wote where they were done, for to do it
 " woorthyp; And there it lay a yere and moze unto the
 " tyme of Eleya, &c. That which follows, is the story
 I set down before out of the *Breviary of Sarum*, which I
 will not repeat.

*The Feast of S. Peter ad Vincula, or in Me-
 mory of S. Peter's Chains. August 1.*

Brev. Sarum. " Dear Brethren, we are to mark, where-
Les. 1. " fore the Feast of S. Peter (as it is called)
 " *ad vincula*, is celebrated upon the Kalends
 " of August. This is said by some to be the cause of it,
 " A certain Roman Captain called *Quirinus* had a Daugh-
 " ter whose name was *Balbina*, who had a
 * *Gutturinosam.* " disease in her Throat *, (*Sirius* in the
 " Life of S. Alexander, May 3. says she
 " had a Wen in her Neck.) This Captain kept S. Alexander
 " the Pope shut up in Prison. This Maiden (his Daughter)
 " went often to the Prison, where Bl. Pope A-
Les. 2. " lexander was kept bound in Chains; and she kis-
 " sed the Chains wherewith the Saint was bound,
 " which

“which she did, hoping to recover health thereby. To whom Bl. *Alexander* said, “My Daughter, do not kiss these Chains; but go and seek the Chains where-
Les. 3.
 “with S. *Peter* was bound, and kiss them, and thereby thou shalt be cured. She immediately came to her Father, and told him what she had heard from the afore-
 said Pope. Which when her Father heard,
 “he sent Messengers, to enquire for the Prison, *Les. 4.*
 “where the Apostles had been bound, and from thence to bring with them S. *Peter*’s Chain; which they did; and the said Maiden kissing them, was presently perfectly recovered. After this Bl. *Alexander*
 “coming out of Prison, appointed this solemnity *Les. 5.*
 “to be kept on the Kalends of *August*, in honour of S. *Peter*, and in his Name built a Church, which is called *Petri ad Vincula*. In which solemnity also, they say that his Chains are devoutly kissed by the People, through the help of our Lord Jesus Christ, who with the Father, and the holy Spirit, liveth and reigneth God throughout all Ages. *Amen.*

[These are taken, we are told, out of the *Gests* of S. *Alexander*: but excepting this last Period of the Peoples devoutly kissing that which they call at Rome S. *Pater*’s Chain, (which *Ribadeneira* assures us they do) I know not whether there be any jot of truth in all the rest. For *Surinus*, in the place forenamed, and *Baronius* *
**Baron. ad ann. 132.*
 tell us quite contrary to what is in the 3d. *Les.* son, that it was not S. *Peter*’s, but Pope *Alexander*’s Chain that cured the Daughter of *Quirinus*. *Baronius* will assure us, (contrary to the 4th. Lesson) that S. *Peter*’s Chains were not found in S. *Chrysostome*’s time (and therefore denies that Encomium which *Surinus* gives (*Aug. 1.*) of those Chains, to be *Chrysostome*’s) much less in Pope *Alexander* I. time: And also that not this Pope, but *Endoxia* built the Church at Rome called *Petri ad Vincula*. Let us now see how the *Present Breviary* mends the
Baron. ad an. 439.

the matter, since it has altered all the foregoing story, or
or rather quite discarded it. Thus then we are
Brev. Rom. informed. "In the Reign of the Emperour

Lef. 4. 3.

"*Theodosius jun.* when his Wife *Eudocia* came
"to *Jerusalem* to pay a vow, there she had many presents
"made her; but above all the rest she received the gift of
"an Iron Chain, adorned with Gold and Jewels, which they
"affirmed to be the very same, wherewith the Apostle *Peter*
"was bound by *Herod*. *Eudocia* piously venerating
"the Chain, sent it afterwards to *Rome* to her Daughter *Eudoxia*,
"who brought it to the Pope: And he again showed
"her another Chain, wherewith the same Apostle was
"bound, when *Nero* was Emperour. Whilest the Pope
"was comparing the *Roman Chain*, with that which was
"brought from *Jerusalem*; it happened that those 2 Chains
"were so joyned together, that they seemed not to be two,
"but one Chain made by the same Artificer. By which Miracle,
"so great an honour began to be paid to those sacred
"bonds, that thereupon *Eudoxia's Church* (which she built)
"was dedicated in the *Exquiline Mountain*, by this name of
"*S. Peter ad Vincula*, and to its Memory a Festival was instituted
"on the first of *August*.

I am apt to think that we were as well before with our
Salisbury story, as with this new one of *Eudocia*. For granting
that she sent for *S. Peter's Chain* to her Daughter *Eudoxia*,
and that she received it for such at *Jerusalem*. Yet
when I remember what other fine knacks she sent from
thence, it abates much the credit of these Chains with me.

Hist. Eccles. Niceph.
lib. 14. c. 2.

For *Nicephorus*, though he mentions nothing of this Chain of *S. Peter*, (which yet is strange, when the Lesson informs us it was the the greatest present to her) yet he tells us of other great rarities she sent from *Jerusalem* to *Pulcheria*, to be kept for her; such as the Divine Image of the *Bl. Virgin*, which *Like the Apostle* left drawn in a Table and her *Divine Milk*;

* Τὸ πρὸς θεῖον ἐκείνης γάλα, καὶ τὸ ἱερὸν ἄρτενον, καὶ τὰ τῆς Σαλῆς ἀνάρθρα.

and

and her *holy Distaff* (or Spindle) and the *Swathes* of our Saviour. As for the miraculous joyning together of the two Chains into one, if you examine *Baronius* about it, who gives us the whole story, instead of citing any Authorities, he refers us onely to the *Ecclesiastical Tables*; which though they may be as Sacred to him as the *twelve Tables*

Annal. Eccl. ad an. 439. p. 682.

were to the *Ancient Romans*: yet till I know more of their Authentickness, they will not have much more credit with me than the Table (now mentioned) *S. Luke* left behind him with the Blessed Virgins picture upon it.

I know indeed that *S. Gregory* in his Epistles talks wondrous things of these Chains, and sent some filings of them to King *Childebert* for a

Epist. Greg. 1. lib. 5. Ep. 6.

mighty present; but his own wretched superstition about them, is as remarkable as any thing else: For thus he says in his Epistle to him.

"We have directed to your Excellency the *Keys* of *S. Peter*, in which something is included taken off from his Chains, which being hanged at your neck, may they defend you from all evils. So in another Epistle to *Dyn-*

mins. We have sent the Benediction of the *Bl. Apostle Peter*, a little Cross, into

Lib. 2. Ep. 33.

which is put in some benefits from off his Chains, which bound his neck for a time, but may they loose your neck for ever from sins. Thus

in another: I have sent a most holy Key

Lib. 1. Ep. 33.

to you, from the body of *S. Peter* the A-

postle, which is wont to shine with many miracles upon the sick; for it has within it something taken off from his

Chains. Those Chains therefore which bound his neck, may they sanctifie your neck being hanged there. In all these

instances you may observe something joyned (a Key or Cross) to the Chains, so that the miraculous vertue seems to be divided between them. But in ano-

ther Epistle to *Theorista*, I find him speak

Lib. 6. Ep. 23.

of a miraculous destruction of a person

that

that would with his knife have cut in pieces the Golden Key of *S. Peter*; for being possessed with an evil Spirit, he says he stabb'd that knife into his throat, and so fell down dead; and he thus concludes to him: "This Key I have taken care
 "to send to your Excellency, by which Almighty God shew
 "that proud and perfidious man, that by it you, who fear
 "and love him, may obtain present and eternal salvation.
 But I think *S. Gregory* in another place, has told us a more
 wonderfull story concerning *S. Paul's Chain*, than I find any
 where in him of *S. Peter's*; for thus he

Lib. 3. Ep. 30. writes to *Constantina*, (or *Constantia*) the
 Empress. "I will make haste to send to
 "you some part of the Chains, which *S. Paul* the Apostle
 "carried on his neck and hands, and by which many mi-
 "racles are showed on the people, if so be I can prevail to
 "take any off by filing: For since so many frequently come
 "begging a benediction from the Chains, that they may re-
 "ceive a little of the filings thereof, therefore a Priest is
 "ready with a File: and when *some persons* petition for it,
 "presently in a moment some thing is filed off for them
 "from the Chains: but when *some others* petition, though
 "the File be drawn a great while through the Chains, yet
 "cannot the least jot be got off from them.

And now methinks one may have leave to ask, Why
 should not this miraculous Chain of *S. Paul* have a Festival
 appointed in memory of it, as well as that
 of *S. Peter*? you may take *Baronius* his an-
 swer to it, till you can meet with a better.

"Truly the bonds of *S. Peter* seem not with-
 "out reason to be worshipped, though the bonds of the
 "other Apostles are not; for it is but fit, that since he has
 "the chief power in the Church of Binding and Loosing
 "other mens bonds, that his bonds also should be had in ho-
 "nour of all the Faithfull.

S. Donatus. August 7.

" S. Donatus was brought up by S. Pigenius the Presbyter, and instructed in Divine and Humane Learning: With whom Julian being ordained a Sub-deacon*, rejecting this degree, aspired to the Empire; who keeping Pigenius in custody at Rome, slew with the sword the Father and Mother of S. Donatus.

Brev. Sarum,
Lef. i.

* This story of Julian is exploded by Baronius. Notis in Martyrol. Aug. 7.

One Eustasius came in great perplexity of mind to Donatus, because in his absence his Wife, Euphrosina, had hid a great deal of publick money, and she was dead before he returned, and the Officers came upon him for it. Donatus standing upon the Grave of his Wife, cried with a loud voice; Euphrosina, I conjure thee by Christ Jesus that was crucified, that thou tell us what is become of this money. She answered immediately out of her Grave; The money thou seekest after, lies buried in the entrance of the house: and so, the money being paid, Eustasius was freed from all calumny.

Brev. Rom. Ant.
Lec. 3, 4.

[This is pretty fair, to make one speak audibly in her Grave. But Vincentius (and after him, Saint Antonine and Ribadeneira) hath told us of a greater miracle still; of one raised by him to life; and the occasion of it also a money matter, as the last was. For as a certain man was carrying out to be buried, another came and stopt the Funeral, having a Writing in his hand, saying, That the dead person was indebted to him twenty shillings (as that paper shew'd) and till he had his money he should not be buried.

Spec. Historial.
L. 14. c. 36.

A a

Where-

Whereupon there arose a great murmuring in the company : but some that saw *Donatus* at a distance, counselled the Widow to run and speak to the man of God. She falling at his feet, told her case to him, and assured him that the money had been paid by her Husband, onely the Creditor had not delivered him in his Note. Saint *Donatus* coming to the Bier, and taking the dead man by the hand, said to him, Arise and plead thine own cause, for this thy Creditor forbids thee to be buried. Immediately he rose up, and convinced the Creditor of his knavery, in denying the payment of the money, and taking his Note out of his hand, tore it in pieces : then he begged of *Donatus* that he would suffer him to dye again, who granted it, bidding him go to his rest.

S. Clara. August 12.

One day in the Monastery of Saint *Clara*, when meal-time came, she was told, that there was but onely one loaf of Bread (and that no great one, says *Ribaden.*) to serve them all. Notwithstanding this, she commanded half of that loaf to be given in Alms to the Friars, and the other half reserved for her Nuns, to be divided into fifty parts, according to their number : This Command, though a strange one, was yet humbly obeyed by her servant ; and by the Divine gift these small portions did so increase in the hands of every one that brake them, that every one in the Convent had enough. [Though this is not formally made a Lesson now in the proper Offices of the *Franciscans* for S. *Clara*, yet the substance of it comes in among the Responses just before the *Laudes*.

De pane pascit unico turbam S. Clara's poor Nuns fed largely
fororum pauperum : ly to their mind,

Claret

Claret signo mirifico virtus signorum veterum : *When with one loaf she the whole Convent din'd,*
 Dum cibatur ex tam modico *And former powers in this new wonder shin'd.]*
 magni conventus numerum.

" When the hour of her departure out of
 " the World drew near, behold about mid-
 " night a troop of Virgins enter in cloathed
 " in white garments, having golden Gar-
 " lands upon their heads; among whom one was fairer
 " than the rest, and her brightness such, that she turned
 " night into day: for it was the Virgin of Virgins, the
 " Mother of our Lord and Saviour. This Queen of Hea-
 " ven drew near to the bed, where the Spouse of her Son lay,
 " and inclining her self lovingly over her, gave her a most
 " sweet embrace; the other Virgins (*in her company*)
 " brought forth a wondrous rich Mantle (*Pallium*) where-
 " with they covered the body of *Clare* the Virgin, and
 " adorned the room as if it had been a Bride-chamber.

*Offic. propr. Mi-
 norum in fest.
 S. Clare, Lec. 4.*

*S. Elizabeth Widow, the King of Hun-
 gary's Daughter. Novemb. 19.*

" On a time a noble Matron giving her
 " a visit, it happened that a comely Young
 " man, too fashionably habited, came along
 " with her; whom *S. Elizabeth* admonished
 " to despise the pride of the world. The young man made
 " answer: Madam, I beseech you pray for me. To whom
 " she said, If thou wouldest have me pray the Lord for
 " thee, go thou and doe likewise. So as they prayed to-
 " gether at some distance, the young man not being able
 " to endure the flame of her prayer, nor the fervour of
 " so great devotion, he began to cry out aloud, That
 " she should wholly desist from praying, otherwise he
 " should

*Brev. Rom. Ant.
 Lec. 6.*

“ should be destroyed by the fire of such a prayer, and
 “ immediately breathe out his last. Saint *Elizabeth's* Mai-
 “ dens then running to the young Man, found him so
 “ all on fire, that they could not hold their hands upon
 “ his cloaths, but were fain hastily to withdraw their
 “ hands with which they laid hold on him, by reason of
 “ the too great heat with which he burnt. But when *S. E-*
 “ *lizabeth* had done praying, the young Man not suffe-
 “ ring the heat within him to cool again, he went into
 “ the order of the *Franciscans*.

[We heard before (pag. 108.) how cold water was
 made so scalding hot onely by the prayers of *S. Fechinus*,
 that his Butler, not being able to endure it, was fain to fly
 the Bath. Here is another, whose cloaths are too hot to
 be touched, onely by the fervour of devotion. The *lying*
Spirit comes in so powerfully at certain seasons into the
 Monks inventions, that you may as well stop the current of
 a tyde as the progress of their fictions: and though you
 may guess in the other case how high the water will flow,
 yet it's impossible here to know when a Fable is advanced to
 its height. An Anchorer did once make a vow never to

Bolland. *vit. S.*
Brigid, ad Feb.
 1. p. 129.

see a woman in the Island where he lived;
 A man (and his wife) comes over into this
 Island to inhabit, and would not be persua-
 ded either by him or *S. Brigid* to depart
 thence. I see no offence in all this, since the Island was
 big enough to hold them both, and it's, to be hoped the
 woman was so civil as not to come and disturb him in his
 Cell against his mind: It was but either going farther from
 them, or keeping more close at home, which would have
 saved the Monks vow, if it was necessary to be kept. But
 now their fancies work higher than thus, and bring in a
 mighty wind that blew him and his over Sea unto the next
 Port Town; and bring him upon his knees confessing his
 fault, and devoting himself after this Miracle to God and
S. Brigid, promising never to enter the Isle more without
 the Anchorer's leave.

For some soft and tender-hearted Saint to have the gift of weeping is no such great wonder ; but to be able to communicate it to another, by touching, as one would give the Itch, that's a pretty feat ; and yet thus *S. Malachias* gave that gift to one , by laying his Cheek to his. It's very possible for the consideration of *Christ's* passion to draw many tears from a devout Penitent ; but to bring in an Angel gathering into a Vessel two pound weight of tears, that fell upon that occasion from the Eyes of *S. Veronica*, is such a stretch-er, that no Romance ever ventured upon the like.

Ribaden. *in vita ejus*,
3. Nov. *intra Extra-*
vag. p. 325.

Bolland. *ad Januar.*
13. pag. 892.

Saint *Kentigern* had a singular way too of kindling Fire, which I could never have hit upon ; who being in hast to light the Candles for *Vigils*, and some having in spight to him put out the Fire in the Monastery, he snatcht the green bough of an Hasel, and in the name of the *Holy Trinity* he blessed it, and blow'd upon it, and immediately , by a Fire sent from Heaven, the Bough produced a great Flame ; but when he had lighted the Candles, the Light appeared no longer in the Wood, (whence, by the way, we may probably conjecture that Tinder-boxes are of a later invention than *S. Kentigern's* days.) But what will you say , if the *Monk's* invention may be scrued up still one peg higher ? I think I have met with a Saint that out-did all this, *viz.* *S. Berach* ; who when he came to the King's Palace, about a cause that was to be determined before him, his Adversary, a Magician , being in better Cloaths, was admirted in ; but *S. Berach* being despicable and poorly habited, the Gate was shut upon him, where seeing a great heap of Snow, as he stood without, he called upon the name of God, and blowing upon the Snow, immediately the Snowy Pile kindled with a vehement flame, as if it had been dryed Wood, insomuch as the Houses near the Gate began to be set on fire. If you can believe that

Capgrav. *vit. Kentig.*
f. 208.

Colganus, 14 *Febr. in*
vit. Berach, p. 342.

this angry Prayer of this Saint could make Snow burn, you shall then have my leave to believe, that the more charitable Prayer of *S. Elizabeth* might set the young Man's cloaths into such a heat, as not to be endured. But I must not forget to tell the Reader, that upon farther examination of the matter, we shall find, I doubt, that no bodies cloaths were burnt, save onely *S. Elizabeth's*; and that too, not by the heat of her Devotion, but as any ones cloaths besides might be burnt by a Coal of Fire falling upon them. For *Vincen-*

Vincent. Spec. Hist.
lib. 30. cap. 136.

after him) tells us indeed, that she was so intent one time at her Prayers and Contemplation of Heavenly things, that a Coal of Fire fell upon her own Garment, and burnt a great Hole in it, which she never perceived, till one of her Maids smelling Fire ran in, and extinguished it, and by her cry made the Saint come to her self, and see her misfortune; which, says he, she as carelessly repaired, by setting an ill-favoured patch upon it with her own hands: but he says not one syllable of the young Man's burning, or his cloaths being singed by her fervent Prayer; this was invented afterwards, and came by Oral Tradition, I suppose, to the later Writers, such as *Jac. de Voragine*, *Surius* and *Ribadeneira*.

And now I should have here inserted the admirable Legends which the *Breviaries* give us of Saint *Mary Magdalen*, and *S. Martha*, of *S. Francis* and *S. Dominick*, and some others; but that, to the Readers great advantage, I have been happily prevented herein by the late *Second Discourse* of the Learned *Dr. Stillingfleet*, concerning the *Miracles of the Roman Church*; whose known exactness, as well as vast Reading, gives him an easie Triumph over the Calumny of those Ignorant Zelots of the Party, who have had the Confidence to charge him with false Citation of Authors; but will not give us the pleasure, I doubt, of seeing them so much as attempt such a publick Discovery of it, as he has made of their heats; but will have more wit in their rage, than to start this New Controversie, whether we have the

same

same *Books* and *Eyes* with theirs, since it is to be hoped we may challenge at least *equal honesty*.

From all that has been said, methinks we need not beg much favour to conclude, that we in this Kingdom have been much beholden to God Almighty for the *Reformation*, concerning which some Men speak so contemptuously: for since that, no attempts have been made, with any show of Authority, upon our Faith by lying *Impostures*; no doubtfull Saints put into our Kalendar, and commanded to be venerated; no religious worship paid to any thing but to God alone; no *dreaming Revelations* in any credit with us, nor any pass for current ones, but such as are on all hands unquestionable; no Temptation laid before Men to *infidelity*, by seeing the *Publick Devotions* conducted by incredible stories, and invented Fables; these mischiefs we know the Reformation has delivered us from: and I dare say, it could not be possible to allure and intangle us in those former snares again, if Religion were Mens concern equally with other matters, which they charge themselves soberly to menage.

For what wise Man that has due care of his health, will forsake the safe practice of a skilfull and honest *Physician*, to run after every *Mountebank* that sets up a Stage, will listen to the idle stories he tells all day of his miraculous cures; or if he needs none of his Physick, yet throw up his Glove (as I have seen foolish People doe) to receive *Balls*, that shall take out all spots and stains out of their Garments, or things in the fashion of *Hearts* to procure Love; or countenance the *pretended Doctor*, by gaping upon the tricks of his *Fack-pudding*. Our Devotion is sober and safe; has no tricks in it, but much Honesty. We are besotted, if we shall attend to the *Romish Legends*, or value their *Beads* and *Rosaries*, if we trade with them for their *Indulgences* and *counterfeit Reliques*, or be taken with the *Pagantry* that commonly in that Church takes place at the time of the *Nativity*, *Good Friday*, and the day of the *Resurrection*.

I'll add no more, save onely that sharp, and no less true censure of their own *Cassander* (in his *Consultatio de meritis & interces. sanctorum. Oper. p. 971.*) *Est & hic error haud infrequens, &c.* "This is also a common error, that the vulgar sort of People, neglecting almost the old and known Saints, more largely and ardently venerate those that are new and unknown; concerning whose Sanctity the evidence is more obscure, and some of them are become noted onely by Revelations; so that one may deservedly doubt concerning some of them, whether they were ever yet in being; whose Veneration the Fictions of Histories, and the Impostures of Miracles have wonderfully increased, which Fictions have defiled the Histories, even of the acknowledged Saints, &c.

More Instances of their Devotions to Saints.

That *Cassander* judged aright, in every tittle of the foregoing censure, he that doubts of it, may quickly be satisfied, by a Prayer I find among the Devotions of the famous Church of *Salisbury*; the Preface to it shews, that they laid more than ordinary stress upon it; and yet (which is strange) there is no mention made of any *Apostle* or *Evangelist*, no not so much as of the *Virgin Mary*; but obscure and *Romantick Saints* we have good store. The *Rubrick* to it says thus:

Whosoever shall devoutly and frequently say the following Prayer, whatsoever he shall duly and justly ask, he shall obtain.

Antiph.

Antiph. The Saints by Faith overcame Kingdoms, wrought Righteousness, obtained the Promises.

Hor. a sec. us. SAT. fol. 99.

Vers. Let the righteous rejoyce before God,

Ans. And delight themselves in gladness.

Oremus.

Let us pray.

OMnipotens sempiterne Deus, qui sanctorum tuorum *Dionysii, Georgii, Christophori, Blasii, Egidii, Antonii, Eutropii, Pantaleonis, Livini, Eustachii, Leonardi, Nicasii, atque Cyrici,* sanctarum virginum & matronarum *Katharina, Margareta, Barbara, Martha, Honorina, Dorothy, Wenefreda, Christina, Fredeswide atque Julita,* & decem millium martyrum, & undecim millium virginum patrocinia invocantibus, tuum in angustiis promissisti succursum; tribue nobis, quæsumus, eorum intercessione salutarem nostræ petitionis effectum, & auxilium in cunctis necessitatibus opportunum,

Per Christum, &c.

Pater noster. Ave Maria.

Almighty everlasting God, who hast promised thy succour in straits to those that invoke the Patronage of thy Saints *Denis, George, Christopher, Blase, Egidius, Anthony, Eutropius, Pantaleon, Livinus, Eustachius, Leonard, Nicasius and Cyricus,* and of the holy Virgins and Patrons, *Catharine, Margaret, Barbara, Martha, Honorina, Dorothy, Wenefrid, Christina, Fredeswide and Julita,* and of the ten thousand Martyrs, and the eleven thousand Virgins; Give us, we beseech thee, by their intercession, the saving effect of our petition, and seasonable help in all our necessities,

Through Christ, &c.

Our Father. Hail Mary.

That which I shall now farther doe, shall be to give instances of their Devotions, immediately addressed to Saints; which cannot admit that pretence, whereby they of the Roman Church endeavour to excuse themselves, that they pray onely

onely to *Saints departed* to pray for them, though that also is more than they have any encouragement to, from the Scriptures.

A Prayer to S. Erasme (or Erasmus.)

*Hora sec. us.
Satum.*

SANCTE *Erasme* Martyr Christi pretiose, qui in Die Dominico Deo oblatu fuisti, & de eo magnam lætiti- am suscepisti; Suscipe hanc orationem pro salute corporis mei & animæ meæ; ut Deus per tuam orationem dignetur mihi tribuere victum & vestitum; in hora mortis meæ veram confessionem, contritionem, & salutare sacramentum cum unctione olei sancti, in bonis operibus perseverantiam, cum recta fide & intentione bene moriendi, cum illis quæ Deo & tibi placita sunt ad laudem & honorem, mihi autem ad consolationem. Modo, sancte *Erasme*, tibi commendo corpus meum & animam meam, ut Deus per tuam orationem dignetur mihi tribuere gratiam: & commendo tibi omne consilium meum, omnes actus meos, & omnia mihi subiecta, ut eruas me ab omnibus inimicis meis visibi-

O Saint Erasmus the precious Martyr Christ, who wast offered to God on the Lord's day which was an occasion of great joy to thee; Receiue this prayer for the saluation of my body and my soul; that through thy prayer God may vouchsafe to giue to me food and rayment; in the hour of my death true confession, contrition, and the saving sacrament with the unction of holy oyl, perseuerance in good works, with a right faith and intention to die well, with those things that are pleasing to God and thee, to thy praise and honour, and to my consolation. Now, O *Erasme*, I commend my body and soul to thee, that God by thy prayer may vouchsafe to giue me grace: And I commend to thee, all my counsel, all my actions, and all things subiect unto me; that thou mayst deliver me from all mine enemies visi-

libus & invisibilibus, qui mihi
cupiunt adversari; ut non
possint mihi nocere in aliquo,
vel ullum damnum inferre a-
nimæ meæ vel corpori meo,
Iuppiter vel dolosè, occultè
seu manifestè: Quia tibi Deus
promisit, ut quicumque nomen
tuum invocaverit, quicquid
petierit firmiter, impetrabit.
Suscipe me, Sancte *Erasme*, in
tuam sanctam fidem & grati-
am, & conserva me ab omni
malo per hos octo dies; &
præsta mihi illos peragere
cum recta fide & omni pro-
speritate & gratia, ad finem
vitæ meæ; ut non proficiat
in me ulla inimicorum volun-
tas, tibi ad laudem & hono-
rem, mihi autem ad consolati-
onem & gratiam. Tibi, Sancte
Erasme, commendo cor-
pus meum & animam meam,
& omnes mihi confessione &
oratione vel consanguinitate
conjunctos, & omnes actus
meos, ut vivam cum omni
prosperitate, pace & gaudio
nunc & in perpetuum.

Amen.

Pater noster. Ave Maria.

sible and invisible, which seek
to oppose me; that they may
not be able to hurt me in any
thing, nor bring any dama-
mage to my soul or body,
basely or craftily, secretly
or openly. For God has
promised that, that whoso-
ever shall call upon thy name,
whatsoever he shall ask, he
shall certainly obtain. Re-
ceive me, *S. Erasme*, into thy
holy faith and grace, and pre-
serve me from all evil all
these eight days; and grant
that I may pass them with
a right faith, and all pro-
sperity and grace, unto the
end of my life; that no desire
of my enemies may be accom-
plish'd against me, to thy
praise and honour, and to
my comfort and grace. To
thee, *S. Erasme*, I commend
my body and my soul, and all
those I am bound to, by con-
fession and prayer, or con-
sanguinity, and all my acti-
ons. that I may live in all
prosperity, peace and joy, now
and for ever.

Amen.

Our Father. Hail Mary.

Devotions

Devotions to Saint Claudius.

*Hora sec. us. Rom.
6. die Junii.*

O Desolatorum consolator, captivorum liberator, resurrectio mortuorum, lumen cæcorum, auditus surdorum, mutorum eloquium, tutor naufragantium, impotentium & languidorum sanator, medicinæ refugium, via errantium, salus omnium in te sperantium; Sancte *Claudi*, benigne confessor Christi, ora Deum pro nobis, qui te tot & tantis illustravit miraculis; nam pro tua sanctissima vita, quam tam piè & devotè gessisti in hac valle miseriæ, vana hujus seculi spernendo & cœlestia sectando, pro tuis meritis ad superna polorum gaudia collocavit, & innumeris decoravit miraculis.

*Vers. Ora pro nobis beate
Claudi.*

*Resp. Implora apud Deum
pro nobis auxilium.*

O Thou comforter of the desolate, deliverer of captives, resurrection of the dead, light of the blind, hearing of the deaf, speech of the dumb, tutor of the slipwackt, healer of the impotent and languishing, the refuge of medicine, the way of the erring, and the salvation of all that hope in thee; O *St. Claude*, the bountifull Confessor of Christ, pray to God for us, who made thee famous by so many and great miracles: for by reason of thy most holy life, which thou didst lead so piously and devoutly in this vale of misery, despising the vanities of this world, and following after celestial things, for thy merits he hath placed thee in the joys of Heaven above, and graced thee with innumerable miracles.

*Vers. Pray for us blessed
Claude.*

*Ans. Implore God's help
for us.*

Oremus.

Let us Pray.

DEUS, qui per donum Sancti Spiritus, in beatum *Claudium*, gloriosum confessorem tuum atque Pontificem, tantam gratiam & beatitudinem effundere dignatus es quod per illam ferè totus orbis Christianorum, pro suis necessitatibus ad ipsum affluit; & quicumque eum piè & devotè quæserit, desolatus non remanebit: da nobis, quæsumus, Domine, iusta desideria postulare; ut quæ justè postulaverimus, tuis meritis & intercessionibus, apud te jugiter valeamus obtinere.

Per Dominum, &c.

O God, who by the gift of the H. Ghost, didst boughsale to power forth to great grace and blessing into Blessed Claude thy glorious Confessor and Bishop, that thereupon almost all the Christian world runs to him for the supply of their necessities; and whosoever seeks him plously and devoutly, shall not remain desolate: Grant to us, O Lord, we beseech thee, that we may request just desires; and those things which we justly ask, by his merits and intercessions, we may continually be able to obtain from thee.

Through our Lord, &c.

A Prayer to the Holy Innocents.

*Hor. sec. us.
Satur.*

OMNES Sancti *Innocentes*; orate pro nobis. O beati pueri, flores munditiei, geminæ cœlestes, confortes agni immaculati qui tollit peccata mundi. Respiciate famulum (vel famulam)

O All ye Holy Innocents, pray for us. O blessed boys, flowers of purity, celestial gems, the comforts of the immaculate Lamb, that taketh away the sins of the world; look upon the servant of your sanctity, and express to sancti-

sanctitatis vestræ; & ostendite super me vestra tenerissima præcordia pietatis; ut vobis intercedentibus, cum pura conscientia Domino præsentatus (vel præsentata) merear vobiscum laudare Dominum Jesum Christum in secula seculorum. *Amen.*

towards me your most tender bowels of pity; that upon your intercession, being presented to the Lord with a pure conscience, I may merit to praise the Lord Jesus Christ with you for evermore. *Amen.*

A Prayer to the Apostles and Disciples.

Ibid.

OMnes sancti Apostoli & electi Discipuli Domini, orate pro nobis. O venerandi Patres Ecclesiæ, fidei Christianæ doctores & mundi luminaria, quorum prædicationibus, miraculis & exemplis, Christi nomen gloriosum magnificatum est in gentibus. Per ipsum vos deprecor quem tanto fervore dilexistis & secuti estis, me gratiosè solventes à vinculis peccatorum, perducatis ad patriam civium supernorum. Præstante eo qui vivit & regnat.

Pater Noster. Ave. M.

OAll ye holy Apostles and elect Disciples of the Lord, pray for us. O ye venerable Fathers of the Church, the Teachers of Christian faith, and the Lights of the world, by whose preaching, miracles and example, the glorious name of Christ is magnified among the Gentiles. I pray you by him, whom with so much zeal ye loved and followed, that mercifully loosing the bands of my sins, you would bring me to the Countrey of the Citizens above. He performing it, who liberty and reigneth.

Our Father. Hail Mary.

A Prayer

A Prayer to the Martyrs.

Bid.
OMnes Sancti Martyres,
 orate pro nobis. O
 fortissimi milites Christi,
 Principes & Duces exercitus
 Domini; quorum vita mira-
 billis erat & mors speciosa;
 per illam charitatem insupe-
 rabilem qua Deo conjuncti
 estis, vos deprecor, ne me
 patiamini perire in peccatis
 meis; sed in omni necessita-
 te atque periculo sitis mihi
 advocati & defensores, ut
 passionum vestrarum inter-
 venientibus meritis, parti-
 ceps esse valeam æternæ feli-
 citatis. Quod ipse præstare
 dignetur, qui vester amor
 est, vita, salus & præmium,
 Jesus Christus Dominus no-
 ster. *Amen.*

OAll ye Holy Martyrs,
 pray for us. O ye
 most valiant souldiers of
 Christ, the Princes and
 Captains of the Lord's Hosts,
 whose life was wonderfull
 and death honourable; by
 that insuperable love, where-
 by ye are united to God,
 I intreat you, that ye would
 not suffer me to perish in my
 sins; but in every necessity
 and danger, you would be
 my Advocates and Defen-
 ders; that by the interve-
 ning merits of your suffe-
 rings, I may partake of e-
 ternal felicity. Which he
 boughsafe to effect, who is
 your love, life, salvation and
 reward, Jesus Christ our
 Lord. *Amen.*

To the Confessors.

Bid.
OMnes Sancti Confesso-
 res, orate pro nobis.
 O Patres, præcipui flores
 Ecclesiæ, specula virtutum,
 imitatores Christi, & taber-
 nacula Spiritus Sancti; in

OAll ye Holy Confes-
 sors, pray for us. O
 Fathers, the chiefest flow-
 ers of the Church, the imi-
 tators of vertues, imitators
 of Christ, and Tabernacles
 of the H. Ghost; in whose
 quorum

quorum mentibus abundavit charitas, in verbis veritas, in actibus pietas cum omnium morum honestate floruit: Ecce ad vos confugio miserimus ego peccator & indignus, vestram clementiam humiliter interpellans; ut mihi vestris precibus impetrare dignemini gratiam verè poenitendi, in bono perseverandi, & ad vestrum consortium gloriosum finaliter perveniendi. Præstante Domino nostro Jesu Christo: Qui vivit & regnat in secula seculorum. *Amen.*

minds charity did abound, in whole words truth, in whole actions piety with all honesty of deportment did flourish: Behold I miserable sinner and unworthy fly to you; humbly imploring your clemency, that by your prayers you would vouchsafe to obtain for me the grace of true repentance, of perseverance in goodness, and finally to come to your glorious fellowship. Our Lord Jesus Christ performing it: Who liveth and reigneth throughout all ages. *Amen.*

To the holy Virgins.

Ibid.

OMnes Sanctæ Virgines & Matronæ, orate pro nobis. O sacratissimæ mulieres, Christi sponsæ matres & filiæ; propter amorem & vobis innatam gratissimam pietatem miseremini mei peccatoris; & lapsum carnis fragilis benigna compassione recolentes, impetrate mihi à Domino Jesu, dilecto vestro & Salvatore meo, delictorum veniam, vitæ munditiæ, & gloriam in futuro.

Amen,

OAll ye Holy Virgins and Patrons, pray for us. All ye most holy women, mothers and daughters, the spouses of Christ; for your love sake, and your most acceptable innate pity, be merciful to me a sinner; and calling to mind with gracious compassion the easie slips of frail flesh, obtain for me of the Lord Jesus, your Beloved and my Saviour, the pardon of my sins, purity of life, and glory hereafter. *Amen.*

A Prayer to all Saints.

O All ye blessed Saints of God, and blessed Spirits Angelical, whom God with his mellifluous countenance and blessed presence maketh joyfull and everlastingly glad, pray ye for me: I salute and honour you; I give lauds and thanks unto our Lord, which hath chosen you, and hath prevented you in his Benedictions: O obtain for me forgiveness, obtain for me grace, and to be made one with God. *Amen.*

Primer in English in Queen Mary's time. Lond. 1555.

A Prayer to all the He and She Saints.

Hæc sec. us. Sarum.

O Vos omnes Sancti & Electi Dei, quibus Deus præparavit regnum æternum à Principio; vos precor per charitatem qua dilexit vos Deus, succurrite mihi peccatori miserrimo, antequam me mors rapiat; conciliate me antequam infernus me devoret. O beata *Maria*, mater Dei, Virgo Christi, peccatorum inter-ventrix, exaudi me, salva me, custodi me: Obtine mihi, pia Domina, fidem rectam, spem certam, perfectam charitatem, veram humilitatem, castitatem, sobri-

O All ye Saints and Elect of God, for whom God from the beginning hath prepared an Eternal Kingdom; I intreat you by that charity wherewith God has loved you, that you would succour me a miserable sinner, before death snatches me away; reconcile me (to God) before the Grave devours me. O blessed Mary, the mother of God, the Virgin of Christ, who intercedest for sinners, hear me, save me, keep me; Obtain for me, mercifull Lady, a right faith, a certain hope, perfect charity, true humility, and continence,

B b

etatem, & post cursum vitæ
 meæ societatem perpetuæ
 beatitudinis. Tu etiam, san-
 cte *Michael*, cum omnibus
 millibus Angelorum, ora pro
 me, ut eripiar de potestate
 adversariorum meorum :
 Adjuva me, obtine mihi
 amorem Dei, cordis deco-
 rem, fidei vigorem, & cœ-
 lestis gloriæ jocunditatem.
 Vos quoque Sancti Patriar-
 chæ & Prophetæ, poscite
 mihi à Deo indulgentiam,
 pœnitentiam, continentiam,
 sanctamque perseverantiam,
 atque vitam æternam. O be-
 ati Apostoli Dei, solvite me
 à peccatis, defendite me à
 pœnis inferni & de potestate
 tenebrarum, confortate me
 & ad regnum æternum me
 perducite. Precor etiam vos
 Sancti Martyres Dei, ut de-
 tur mihi à Deo charitas san-
 cta, pax sincera, mens pura,
 vita casta, & peccatorum re-
 missio. O gloriosi Confes-
 sores Dei orate pro me, ut
 per vos mihi tribuatur à Deo
 cœlestis concupiscentia, &
 morum reverentia, & cri-
 minum ablutio. Similiter &
 vos rogo omnes sanctæ Vir-
 gines Dei, adjuvate me, ut
 habeam bonam voluntatem
 cordis, corporis sanitatem,

chastity, sobriety, and af-
 ter my life is ended the so-
 ciety of endless blessedness.
 Thou also, *S. Michael*,
 with all thy thousands of
 Angels, pray for me, that
 I may be delivered from
 the power of my adversa-
 ries: Help me, obtain for
 me the love of God, com-
 eliness of heart, a vigorous
 faith, and the joyfulness
 of celestial glory. Also ye
 Holy Patriarchs and Pro-
 phets, beg for me of God
 pardon, repentance, conti-
 nence, and holy perseve-
 rance, and eternal life. O
 ye blessed Apostles of God,
 loose me from my sins, de-
 fend me from the pains of
 Hell and from the power of
 darkness, comfort me and
 bring me to the everlasting
 kingdom. I pray to you
 Holy Martyrs of God, that
 God would give me holy
 love, sincere peace, a pure
 mind, a chaste life, and re-
 mission of my sins. O ye
 glorious Confessors of
 God, pray for me, that by
 you God may grant me
 heavenly concupiscentia, re-
 verence of behaviour, and
 the washing away of my
 crimes. In like manner

humi-

humilitatem, castitatem, & post eursum vitæ meæ societatem perpetuæ beatitudinis. O vos omnes Sancti & Sanctæ Dei, vos deprecor quoque & supplico, subvenite mihi, miseremini mei misericorditer, & orate pro me instanter, ut per vestram intercessionem tribuatur mihi à Deo conscientia pura, compunctio vera, & vitæ consummatio laudabilis; quatenus per merita vestra pervenire valeam ad æternæ beatitudinis patriam. Præstante Domino nostro Jesu Christo. Qui cum Patre, &c.

I intreat all you God's holy Virgins to assist me, that I may have a good will of heart, soundness of body, humility, chastity, and after my life is ended the society of endless blessedness. And all ye He and She Saints of God, I pray also and beseech you, to be aiding to me, that you would mercifully pity me, and pray earnestly for me, that by your intercession, God would give me a pure conscience, true compunction, and that I may commendably finish my life; so that by your merits I may be able to arrive at the Country of Eternal blessedness. Our Lord Jesus Christ performing this with the Father, &c.

Now for a Conclusion of these Devotions, I'll only add (besides a Litany) one instance more; but it is such a one, as can hardly be parallel'd: it is the commemoration of *Etheldreda* (an English Saint) which is given us by the *Salisbury Breviary*; where we have Three Lessons, consisting wholly of prayers to her, in a Latin style so unusually fine, and so full of Courtship, as would tempt one to think, that the Monk (or whosoever he was) who composed them, had some fair Mistress, that strongly possessed his fancy, all the while before his thoughts: *They are these*;

Brev. Sarum,
fol. 100.

Lect. 1. **I**N præsentis vitæ & fluctuantis seculi naufragio constituti ad tui portum præsidii confugimus virgo piissima atque celeberrima *Etheldreda*; ut tuæ circa nos pietatis sentiamus viscera, qui de tua jugiter gratulamur præsentia. Respice igitur pia Mater & Domina pio intuitu ad exiguum (sed devotum) nostri famulatus obsequium: & quos premit humanæ fragilitatis immensitas, tuæ virginitatis (quæ sponso virginum placuit) relevet ac sustentet veneranda sublimitas. Credimus enim atque confidimus, te ab eodem sponso tuo qui speciem tuam concupivit, quicquid petieris impetrare; quam in thalamo regis æterni collocatam, cum virginum choris de palma virginitatis certum est exultare.

WE who are placed among the dangers of this present life and uncertain world, that threaten to shipwreck us; do fly to thy safe port, most pious and famous Virgin *Etheldreda*, that we may feel the bowels of thy compassions towards us, who do congratulate always thy presence among us. Look therefore thou compassionate mother and Lady with a pitifull eye upon the poor (but devout) obsequiousness of our service: and those who are oppressed with the immensity of humane frailty, let the venerable sublimity of thy virginity (which has been acceptable to the spouse of Virgins) relieve and sustain them. For we believe and are confident, that from that spouse of thine who has desired thy beauty, thou canst obtain whatsoever thou shalt ask; since we are sure thou art placed in the bride-chamber of the eternal King, and dost triumph with the Choir of Virgins in the prize of virginity.

Lec. 2. **S**uccurre Domina, succurre Mater misericordissima *Etheldreda*, nostræ miseriæ: suffragiis precum tuarum, scelerum nostrorum maculas absterge; tibi que famulantes tales effice, ut tuæ integritati puræ valeant deservire. Gregi tuo tuæ sollicitudinis atque protectionis semper assit custodia; ut sicut tui sacratissimi corporis incorruptione iugiter gaudemus atque præsentia, sic & de tua subventionem gaudeamus assidua. Protege igitur mater filios, domina servos; ut qui se tuæ memoriæ ac venerationi profitentur obnoxios, tuæ largitatis & pietatis beneficia se gratulentur adeptos.

Lec. 3. **R**espice benignissima virgo *Etheldreda* ad nostras angustias, quas nostris meritis sustinemus; & per tuæ sanctitatis merita & intercessionem, & iram iudicis placam quem offendimus, & veniam impetram quam non meruimus. Tuis precibus ad misericordiam

Succour, O Lady, succour, O *Etheldreda*, our misery, thou mother of mercy; by the intercession of thy prayers, wipe off the stains of our sins; and make those that wait upon thee such, that they may be able to serve thy pure incorruption. Let the safeguard of thy care and protection always defend thy flock; that as we continually rejoice in thy incorruption and presence of thy most sacred body, so we may also rejoice in thy daily aid. Protect therefore, O mother, thy children, O Lady, thy servants; that they who profess themselves devoted to thy memory and veneration may rejoice in having obtained the benefits of thy bounty and compassion.

Look O most gracious Virgin *Etheldreda* upon our troubles, which we deserveably sustain; and by the merits and intercession of thy holiness, both appease the anger of the Judge whom we have offended, and obtain that pardon which we have not deserved. By thy

inclina justitiam districti (sed
justi) examinis; quia agni
qui sponsus est virginum ve-
stigia quocunque ierit virgo
sequeris. Repræsentâ, quæsu-
mus, supernæ clementiæ gemitus
nostros atq; suspiria, ut di-
vinæ miserationis per te susci-
piamus incrementa, quo te-
cum in æternum gaudere me-
reamur; te petente, illo lar-
gente, qui te integritatis co-
ronavit gloria, per cuncta
seculorum secula. *Amen.*

prayers incline to mercy,
the justice of his severe (but
just) examination; because
thou that art a Virgin shalt
follow the steps of the Lamb,
who is the spouse of Vir-
gins, whithersoever he goeth.
Represent, we pray thee, to
the Divine clemency our
sighs and groans, that by
thee we may receive more
of the Divine pity, whereby
we may merit evermore to
rejoice with thee; thou ask-
ing and he granting, who
has crowned thee with the
glory of incorruption,
throughout all ages.

Amen.

A LITANY.

Every one that is acquainted with the *Common Litanies* of the *Roman Church*, knows that they are stuf with the names of Saints, whom they desire to pray for them; and are larger or shorter, according as more or fewer Saints are inserted; and there being little or no difference besides between the Older Litanies and the Later, I shall give the Reader one that was in use here in *England*, as I find it in a *Psalter Printed at London 1503*. Whereby he will understand what a pretty number of Saints (and some of them very odd and strange ones) they invoked in those days, and applied themselves to in their Prayers. After the usual invocation therefore of God and the Holy Trinity, it goes on thus:

Saint Mary,
Holy Mother of God,
Holy Virgin of Vir-
gins,
S. Michael,
S. Gabriel,
S. Raphael,
All holy Angels and
Arch angels,
All holy Orders of
Blessed Spirits,
S. John Baptist,
All holy Patriarchs
and Prophets,

Pray for us

S. Peter,
S. Paul,
S. Andrew,
S. John,
S. James,
S. Thomas,
S. Philip,
S. James,
S. Matthew,
S. Bartholomew,
S. Simon,
S. Thaddeus,
S. Matthias,

Bb 4

Pray for us.

S.

S. Barnabas,
S. Mark,
S. Luke,
All ye holy Apostles
and Evangelists,
All ye holy Disciples
of the Lord and In-
nocents,
S. Stephen,
S. Linus,
S. Cletus,
S. Clemens,
S. Fabian,
S. Sebastian,
S. Cosma,
S. Damian,
S. Prime,
S. Felician,
S. Dionysius, with thy
companions,
S. Victor, with thy
companions,
All ye holy Martyrs
S. Sylvester,
S. Leo,
S. Jerome,
S. Augustine,
S. Isidore,
S. Julianus,
S. Gildarde,
S. Medarde,
S. Albinus,

Pray for us.

S. Eusebius,
S. Swithine,
S. Birinus,
All ye holy Confes-
sors,
All ye holy Monks
and Hermits,
S. Mary Magdalene,
S. Mary the Egyptian
S. Margaret,
S. Scholastica,
S. Petronilla,
S. Genouefe,
S. Praxedes,
S. Sotheris,
S. Prisca,
S. Tecla,
S. Afra,
S. Editha,
All ye holy Virgins,
All ye Saints,
S. Sixtus,
S. Cornelius,
S. Cyprian,
S. Marcellus,
S. Vitus,
S. Modestus,
S. Adrian,
S. Nicassus, with thy
companions,
S. Eustachius, with
thy companions,

All,

Pray for us.

All ye holy Martyrs,

S. Gregory,
S. Ambrose,
S. Remigius,
S. Donatian,
S. Eligius,
S. Audomarus,
S. Sulpitius,
S. Paternus,
S. Patrick,
S. Dunstane,
S. Grimbaldu,

All ye holy Confessors.

All ye holy Monks and Hermites,

S. Felicitas,
S. Perpetua,
S. Columba,
S. Christina,
S. Eulalia,
S. Euphemia,
S. Eugenia,
S. Ghertrudis,
S. Ragenfledis,
S. Batildis,
S. Anastasia,
S. Etheldrede,

All ye holy Virgins,

All ye Saints,
S. Laurence,
S. Tiburcus,

S. Valerian,

S. Prothus,
S. Facinthus,
S. Abdon,

S. Sennes,
S. Timothy,
S. Apollinaris,

S. Saturninus,
S. Maurice, with thy companions,
S. Gereon, with thy companions,

All ye holy Martyrs

S. Hilary,
S. Martine,
S. Brice,

S. Amandus,
S. Vedastus,
S. Germanus,

S. Ausbertus,
S. Arnulph,
S. Wulfraine,

S. Silvinus,
S. Taurinus,
S. Cuthbert.

All ye holy Confessors,

All ye holy Monks and Hermits,

S. Agatha,
S. Susanna,
S. Brigid.

S. Bar-

Pray for us.

Pray for us.

Pray for us.

S. Barbara,
S. Marina,
S. Martina,
S. Felicula,
S. Julita,
S. Sapientia,
S. Fides,
S. Spes,
S. Charitas,
All ye holy Virgins,
All ye Saints,
S. Vincent,
S. Gertrude,
S. Prothasius,
S. Timotheus,
S. Symphorianus,
S. Felicissimus,
S. Agapitus,
S. Alban,
S. Gorgonius,
S. Achilles,
S. Hippolytus, with
 his companions,
S. Lucianus, with his
 companions,
All ye holy Martyrs,
S. Nicholas,
S. Andoer,
S. Romanus,
S. Laudus,
S. Machutus,
S. Samson,

Pray for us.

S. Placidus,
S. Columbanus,
S. Anthony,
S. Macarius,
S. Richarius,
S. Adelwolde,
All ye holy Confes-
sors,
All ye Saints, Monks
and Hermits,
S. Cecily,
S. Fidis,
S. Austreberta,
S. Emerentiana,
S. Potentiana,
S. Opportuna,
S. Sophia,
S. Juliana,
S. Beatrix,
S. Crescentia,
S. Walburg,
S. Ermenildis,
All ye holy Virgins,
All ye Saints,
S. Quintin,
S. Christopher,
S. Lambert,
S. George,
S. Marcellinus,
S. Theodore,
S. Valentine,
S. Grisogonus,

S. Fe-

Pray for us.

S. Felix,
 S. Anadactus,
 S. Boniface, with thy
 companions,
 S. Kylianus,
All ye holy Martyrs
 S. Benedict,
 S. Maurus,
 S. Maiolus,
 S. Egidius,
 S. Wandregesile,
 S. Wolmarus,
 S. Filibert,
 S. Bertinus,
 S. Winnoc,
 S. Judocus,
 S. Petrocus,
 S. Botulph,
All ye holy Confes-
sors,
All ye holy Monks and
Hermits,
 S. Lucy,
 S. Catherine,
 S. Sabina,
 S. Justina,
 S. Euphrasia,
 S. Fausta,
 S. Monegundis,
 S. Aldegundis,
 S. Benigna,
 S. Wilgefortis, (so I

Pray for us.

put it instead of
 Walburg, because I
 find her placed be-
 fore Radegundis, in
 another Litany)
 S. Radegundis,
All ye holy Virgins,
All ye Saints,
 S. Calixtus,
 S. Urban,
 S. Magnus,
 S. Menna,
 S. Rufus,
 S. Valerius,
 S. Processus,
 S. Martinianus,
 S. Marcus,
 S. Gordianus, with his
 companions,
 S. Pancratius, with
 his companions,
All ye holy Martyrs,
 S. Aldelme,
 S. Anianus,
 S. Eumercius,
 S. Basil,
 S. Mauritius,
 S. Germanus,
 S. Mamertus,
 S. Authbert,
 S. Willibrord,
 S. Leonard,

Pray for us.

S. Athana-

S. Athanasius,

S. Oswalde,

All ye holy Confes-
sors,All ye holy Monks and
Hermits,

S. Agnes,

S. Benedicta,

S. Martha,

S. Helena,

S. Euprepia,

S. Candida,

S. Basilissa,

S. Cordula,

S. Ursula,

S. Victoria,

S. Corona,

S. Sexburga,

All ye holy Virgins,

All ye Saints,

Pray for us.

Pray for us.

The rest of the Litany that follows these names of Saints, I forbear to set down, because it consists of good and wholesome petitions, which is not my business to reprove; but rather shall commend one among the rest in particular where they pray, *That God would make their*

*Ut obsequium
servitutis no-
stra rationabile
facias.*

service to him rational. This request, considering how absurd their Devotions are, was a very needfull one, and was for some while continued in their Litanies; (for I

find it in one of them, among the Hours of *Sarum*, printed 1530. and also in a Litany in *Queen Mary's Primer*, printed 1555.) but they perceiving that it was never likely to be heard, because they were never likely to amend their follies to any purpose, they have since very wisely omitted it, and it is left out of all the new Litanies.

It would be also too tedious to examine the foregoing Catalogue of Saints names, *Fides*, *Spes*, and *Charitas*, which were mentioned together, you must believe the *Roman Martyrology* that they were *Saints*, and not the *Graces* of *Faith*, *Hope*, and *Charity*. But I cannot so easily grant this of one, which just goes before them, *viz.* *S. Sapientia*; for I cannot meet with her in the *Roman Martyrology*, nor in that of *Ado*, or of *Usuardus*: onely *M. Cressy*, I find, has

has put her among the *Ursulan Virgins*; but their names (as we heard before) are most of them known onely by those Revelations which he discards. It's well therefore if in this case there has not been such a mistake committed, as the sorry Priest, according to the story, was guilty of, who had *Sol in Cancro*, which he found in Red Letters in his Almanack, for an *Holiday*; and there too you may find *O Sapiencia* set down, nine days before *Christmas*. But that refers to no *Saint*, but to certain *Antiphona's*, which are required to be used on those days; the first of which begins with, *O sapientia que ex ore Altissimi produisti*, &c.

But if you ask me farther, what is the meaning of so vast a number of Saints put into this Litany? I can give no better answer than this, That they seem to have had the same fancy, which their old Homily admirably expresses thus:

"On Alhalowen day, our Prayers shall
"be sooner heard than any other day: for this
"day all the Saints in Heben come together
"to pray to God for us; and therefore we
"may well knowe, that all coming together, shall be sooner
"heard, than if they came but by one or two by themselves.

*Festival. in fest.
Omnium Sanct.
f. 148.*

Hymns

Hymns to the Saints.

HERE I shall wholly waive those Hymns, which are the most exceptionable, that are composed to the Bl. Virgin, till we come to treat of their Devotions to her; and only set down some of the many rare strains of Devotion to the other Saints, which sufficiently shew, what thoughts they have of their power now, to confer both temporal and spiritual blessings on them, and what expectations they have from them, upon their addresses to them.

To S. Venantius. May. 18.

Officia nova
Sancti. 1672,

Bellator ô fortissime,
Qui perfidis tortoribus
E caute præbes poculum,
Nos rore irriga gratiæ.

Ibid. ad
Laudes.

Nunc Angelorum particeps
Adesto votis supplicum:
Procul repelle crimina
Tuumque lumen ingere.

Brave Warriour, of courage
true,

Who to thy Torturers a-
thirst,

Mad'st Water from a Rock
to burst,

Water our Souls with Grace's
dew.

Now thou dost Angels bliss
enjoy,

Readily answer, when we
pray;

Expel the Crimes that Us
annoy,

Thy light into our minds
convey.

To

To S. Teresa. Oct. 15.

Brev. Rom.

O charitatis victima!

Tu corda nostra concrema,

Fibique gentes creditas

Averni ab igne libera.

O thou that art Love's Vic-
tims rare!

Pure flames into our hearts
inspire;

Deliver from infernal fire
The Nations trusted to thy
care.

S. Petrus de Alacantara. Octob. 19:

Offic. Nov.

Sanctor.

Nunc preces audi, gemitus-
que nostros,

Integros nobis sine labe mo-
res,

Et tuos nostris animis salu-
bres,

Ingere sensus.

Now hear us when we sigh
and pray,

Preserve our Lives in inna-
cence,

And thine own good and
virtuous sense

Into our hearts convey.

Ibid.

Decus Minorum suscipe

Laudes precésque supplicum;

Tuos ab alto mitius

Peter beate, respice.

Franciscan's ornament, re-
ceive

The Prayers we make, and
Lauds we give;

Blest Father, with a gracious
eye

Behold thy Children from on
high.

S. Herm-

S. Hermenegildus. Apr. 13.

*Brev. Rom.*Nunc nos è superum protege
sedibusClemens, atque preces dum
canimus tua

Quæsitam nece palmam

Pronis auribus accipe.

Now from the Heav'nly seat
thou hast obtain'dProtect us graciously, and
while we joinTo sing thy victory by dying
gain'd,Thy ready Ear unto our
Pray'rs incline.

S. John Baptist. Jun. 24.

*Brev. Rom.*Nunc potens nostri meritis
opimisPectoris duros lapides repel-
le;Asperum planans iter, & re-
flexos

Dirige calles.

Now thy rich merits do thy
power raise,The stony hardness of our
hearts subdue,Make plain the rugged, and
our crooked ways

Direct and make 'em true.

S. Peter and S. Paul. Jun. 29.

*Brev. Rom.*Beate Pastor, Petre, clemens
accipeVoces precantum, criminum-
que vinculaVerbo resolve, cui potestas
traditaAperire terris cœlum, aper-
tum claudere.Peter! Blest Shepherd! gra-
tiouslyReceive our Prayers, our bonds
of sins untieBy thy sole word, to whom the
power is givenTo open wide, and shut the
Gate of Heaven.

Egregie

Egregie Doctor, <i>Paule</i> , mores instrue,	Great Doctor, <i>Paul</i> , our man- ners rude instruct,
Et nostra tecum pectora in cælum rape.	And snatcht from hence, our hearts to heav'n conduct.

St. Peter is also called in another Hymn, *Janitor Cæli*, the Porter of Heaven.

S. Genouefa, *Januar. 3.*

*Hora sec.
us. Rom.*

Nunc, *Genouefa*, virgo cle-
mens, te precantes respice:

Tolle pondus culpæ, premen-
tes hostes & clades abjice;

Sanum corpus & cor mundum
semper nobis tribue;

Et pugnantes in agone
cœlesti jungere curiæ.

Look favourably towards those
Blest *Genouefe*, who thee

intreat;
Take off sins heavy load, our
foes,

And their intended harms
defeat.

A healthfull body, and a heart
That's clean and pure to us im-
part;

And when our combat here is
past,

Unite us to the Saints at last.

To S. Agnes.

*Missal. Rom.
Antiq. f. 51.*

Agnes agni fœmina
Nos intus illumina
Radices extermina
Peccatorum.

Agnes who art the Lamb's
chast Spouse,

Enlighten thou our minds
within,

Not onely lop the spreading
boughs

But root out of us every sin.

C c

Singul

Singularis Domina,
Post mundi gravamina,
Transfer ad agmina
Beatorum.

O Lady singularly great,
After this state with grief
oppress'd,
Translate us to that quiet seat
Above, to triumph with the
Blest.

S. Clare. Aug. 12.

Offic. Nov.
Sanctior.

Jamjam in Regno Luminum
Patri (sc. Francisco) congreg-
nas filia;
Da te sequentem agminum
Recta fore vestigia.

Now Daughter in the place of
light
Thou dost with Father Fran-
cis reign;
We pray thee to direct aright
The steps of all thy following
train.

Ibid. ad
Magnific.

Salve Sponsa Dei, virgo sacra
planta Minorum;

Hail thou fair Spouse of Christ,
thou sacred Nun,
Under that Rule S. Francis
first begun;

Tu vas munditiæ, tu prævia
forma sororum:

Vessel of purity and pattern
great

Clara, tuis precibus, duc nos
ad regna polorum.

Whom cloyster'd Sisters ought
to imitate;
At length by thy prevailing
prayers, S. Clare,
Bring us to Heav'n, where all
the Blessed are.

But I'll a little rest my self from Rhithming, as the Latin
does in some that follow; giving you for variety a lit-
tle Blank Verse, till the Latin begin to chime again.

To S. Martina. Jan. 30.

Brev. Rom.

Tu natale solum protege, tu
bonæ
Da pacis requiem Christia-
dum plagis;
Armorum strepitus & fera
prælia
In fines age Thracios.

Et Regum socians agmina sub
crucis
Vexillo, *Solymas* nexibus ex-
ime,
Vindexque innocui sanguinis
hosticum
Robur funditus erue.

Tu nostrum columen, tu
decus inclytum,
Nostrarum obsequium respi-
ce mentium;
Romæ libens vota excipe,
quæ pio
Te ritu canit & colit.

In Festo Omnium Sanctorum.

Breviar. Hymnus.
Roman.

Placere, *Christe*, servulis
Quibus patris clementiam
Tuæ ad Tribunal gratiæ
Patrona virgo postulat.

Do thou protect thy Native
soil, and give
A peacefull rest to all the Chri-
stian Lands;
The noise of Arms and cruel
Battels drive
Into the Turkish Coasts.

Under the Cross unite the
Troops of Kings,
The Holy-Land from slavery
redeem,
Revenge the blood of slaugh-
tered Innocents
And Hostile powers destroy.

O thou our stay and chiefest
Ornament,
Regard the ready service of
our minds;
Rome's vows receive, which in
devoutest sort
Do's praise and worship thee.

On the Feast of All Saints.
Hymn.

Be reconcil'd, O Christ, to us
For whom the Virgin Patroness
Do's beg before thy gracious
Throne
To obtain the Father's clemency.

Et vos beata per novem
Distincta gyros agmina
Antiqua cum præsentiis
Futura damna pellite.

Apostoli cum Vatribus
Apud severum Judicem
Veris reorum fletibus
Exposcite indulgentiam.

Vos purpurati Martyres,
Vos candidati præmio
Confessionis, exules
Vocate nos in patriam.

Chorea casta virginum,
Et quos Eremitæ incolas
Transmisit astris, cœlitum
Locate nos in sedibus.

Auferte gentem perfidam
Credientium de finibus;
Ut unus omnes unicum
Ovile nos Pastor regat.

Deo Patri sit gloria,
Natôque Patris unico,
Sancto simul Paraclito
In sempiterna secula.

Amen.

*And ye, O blessed Company
Into nine ranks distinguished,
From ills past, present, and to
come*

*Most graciously deliver us.
Ye holy Prophets and Apostles
Prevail with God the Judge
severe,
That we indulgence may obtain
Who wash our selves in briny
tears.*

*Ye Martyrs who have shed
your blood,
Ye Confessours that walk in
white
Call us from our long banish-
ment*

*Unto our most desired home.
And ye, O Choir of Vir-
gins chaste,
And Hermits that to Heav'n
are come
From solitary Wilderness,
Place us in those blest Mansi-
ons.*

*Remove perfidious people far
From th'habitations of the just
That in one fold Christ's sheep
may lie
By that great Shepherd go-
verned.*

*To God the Father glory be,
And also to his only Son,
And to the holy Paraclet,
Now and for evermore.*

Amen.

Another

Another Hymn.

Ibid.

Salutis æternæ dator
Jesu, redemptis subveni :
Virgo parens clementiæ
Dona salutem servulis.

Vos Angelorum millia,
Patrûmque cœtus, agmina
Canora Vatum; vos reis
Precamini indulgentiam.

Baptista Christi prævius
Summique Cœli claviger,
Cum cæteris Apostolis,
Nexus resolvant criminum.

Cohors triumphans Mar-
tyrum,
Almus Sacerdotum Chorus,
Et virginalis castitas,
Nostros reatus abluant.

Quicumque in alta syderum
Regnatis aula Principes,
Favete votis supplicum
Qui dona Cœli flagitant.

O Jesu, who eternal life
Dost give, help thy redeemed
ones;

O Virgin full of clemency,
Thy poor distressed servants
save.

Ye Myriads of Angels, and
Assembly of Patriarchs,
Ye Prophets, pray for guilty
souls

That we indulgence may obtain.

Let John the Baptist,
Christ's forerunner,
And the great Keeper of
Heav'n's Keys,
With all th' Apostles, break
the bonds

Of sin, wherein we fettered lye.
And let triumphant Mar-
tyrs, with

The goodly Choir of Sacred
Priests,
And Virgins holy chastity,
Wash our polluted Souls from
guilt.

All ye that with th' eternal
King
As Princes reign above the
Stars,
Favour the Prayers of Suppli-
ants,
That humbly beg the boons of
Heav'n.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito
In seculorum secula.

Amen.

*All power, honour, glory, laud
To God the Father and the Son,
And to the Holy Paraclet,
Both now and evermore.*

Amen.

A Hymn common to any Martyr.

Brev. Rom.

Invicte Martyr, unicum
Patris secutus Filium,
Victis triumphas hostibus,
Victor fruens Cœlestibus.

Tui precatus munere
Nostrum reatum dilue,
Arcens mali contagium,
Vitæ repellens tedium.

Soluta jam sunt vincula
Tui sacrati corporis,
Nos solve vinc'lis seculi
Dono superni numinis.

Deo Patri sit gloria, &c.

*Unconquer'd Martyr, fol-
lower
Of Christ, the Fathers only Son,
Triumphing o're thy vanquish'd
foes
As Victor thou to Heav'n art
come.*

*By mediation of thy Prayers,
Wash off the guilt of all our sin;
Its sad contagion to prevent
And tedious griefs of life repel.
Thy sacred body's bonds un-
easie
Are loos'd, and thou at liberty,
Now by the grant of God a-
bove,
From this World's fetters set us
free.*

To God the Father, &c.

A Hymn for any Apostle.

Brev. Rom.

Exultet orbis gaudiis,
Cœlum resultet laudibus;

*Let all the Earth now leap
for joy,
And let the Heavens with
praise resound;*

Apo-

Apostolorum gloriam
Tellus & astra concinunt.

The glory of th' Apostles name,
Both Earth and Stars together
sing.

Vos seculorum Judices,
Et vera mundi lumina,
Votis precamur cordium
Audite preces supplicum.

You that are Judges of the
world,
And its true Lights, that
brightly shine,
With heartiest wishes we in-
treat,

Qui templa Cœli clauditis,
Serâsque verbo solvitis,
Nos a reatu noxios
Solvi jubete, quæsumus.

Our humble supplications hear.
Yet that do shut Heavns Tem-
ple gates,
And by your word unlock the
same,

Præcepta quorum protinus
Languor, salusque sentiunt,
Sanate mentes languidas,
Augete nos virtutibus.

Our guilty Souls from punish-
ment
Release, we pray, by your
command.

Ut cum redibit Arbiter
In fine Christus seculi;
Nos sempiterni gaudii
Concedat esse compotes.

For in an instant your com-
mands
Sickness and health do both per-
ceive;
Heal therefore our diseased
minds,
And every grace in us in-
crease.

That when our Saviour shall
return
When time is past to judge the
world,
His sentence may award to us
Those joys that never shall have
end,

For the Apostles.

*Missal. Rom.
Antiq. in fine.*

Cœli cives digni dici,
Christi Fratres & Amici,
Confessuri Judices.
Quando dies erit ire,
Date nobis non sentire
Flammas culpæ vindices.

*To that are citizens of Heav'n
above,
Christ's Brethren and the
Friends whom he do's love,
And shall together Judges sit.
When death our Souls shall
from our body sever,
Secure us from th' avenging
flames that ever
Torment men in th' infernal pit.*

[But the most fulsome Courtship of Saints I meet with, are those strains that are directed to the Relations of our Saviour according to the flesh; of whom the Scripture speaks very little, (I except here the Bl. Virgin, whom I at present pass over) it neither tells us any thing of the piety of some of them; nor advances any of them in excellency or interest with God, above the rest of the Apostles and Disciples of *Christ*; you cannot but observe, that their unseasonable interposing in matters that related to the office of our Saviour, was repressed by him, rather than at all encouraged; as appears by his answer to his

Luk. 2. 49.

Parents that found him in the Temple; his answer to the People, that told him that his

Luk. 8. 21.

Mother and his Brethren desired to see and speak with him; and his answer to the Bles-

Joh. 2. 4.

sed Virgin her self, at the Marriage-Feast at

Cana, when they wanted Wine. Yet such is the boldness (I may say, prophaneness) of these Worshipers of Saints, that they represent to God and them, as mighty prevailing Arguments, the relation and kindred they had to our Saviour,

our,

our, and upon that account ask the greatest boons. I'll instance onely in those to S. Joseph, and to Joachim and Anna, the Parents of the Bl. Virgin.]

To Saint Joseph.

Offic. Nova Sanct.

19. Mart.

Cœlitum, Joseph, decus, at-
que nostræ
Certa spes vitæ, columénque
mundi,
Quas tibi læti canimus, be-
nignus
Suscipe laudes.

Bid. ad Laudes.

Ergo regnantem flagitemus
omnes
Adsit ut nobis, veniámque
nostris
Obtinens culpis, tribuat su-
pernæ
Munera pacis.

Hor. B. Virg.

sec. us. Rom.

Salve, Joseph, Salvatoris,
Sancte Pater nomine;
Locum tenens tunc Tutoris,
Cum Maria conjuge;

Virgo custos es uxoris
Vicem gerens gerulæ;

Joseph, Heav'ns ornament,
the hope
That stays our hearts, the
world's sure prop,
Receive those praises gracious-
ly
We gladly sing to thee.

We therefore pray, now thou
dost reign,
Be present with us, and ob-
tain
Forgiveness of our sins, ne'er
cease
To give Heav'ns gifts
of peace.

All Hail to thee, Joseph, our
Saviour's Father,
Father in name thou art, but
not in truth;
Thou hadst the charge, or thy
wife Mary rather,
To be the carefull Guardian
of his Youth;
Thou Virgin Keeper of a Vir-
gin wife,
Who didst like an officious
Nurse stand by;
Sponsus

Sponsus testis es pudoris
Sponsæ tantæ gratiæ.

Ad te Patrem putativum
Dolens fundo gemitum,
Ut me factum abortivum
Ad tutum ducas exitum.

* Cum securi, Faber sancte,
Excide in me vitium,
Ut sim lignum adoptivum
Ad Cœli Palatium.

* These last Verses I have not left
out here, though I occasionally men-
tioned them at the beginning of the Book.

Thou strict observer of this
Fair ones life,
And faithfull witness of her
chastity.

To thee that art Christ's Fa-
ther styl'd,
My sad and dolefull sigh
I send,

That me forlorn abortive
child

Thou may'st conduct to hap-
py end.

With Ax, O Carpenter, so
good,

Cut down my vices forward
spring,

That I may prove adopted
wood

Fit for the Palace of
Heav'ns King.

Sutable to this, I find in the old *Roman Missal*, upon the
Feast of the most Holy *Joseph*, our Lord *Jesus Christ's* Foster-
father, (*Nutricii*) this following Prayer.

DEus qui dedisti nobis re-
gale Sacerdotium; præ-
sta quæsumus, ut sicut Bea-
tus *Joseph*, Unigenitum tu-
um, natum de Virgine *Ma-
ria*, suis manibus reveren-
ter tractare meruit & por-
tare; ita nos facias cum cor-
dis munditia & operis inno-
centia, tuis sacris Altaribus
deservire.

Per eundem, &c.

O God, who hast given to
us a royal Priesthood;
grant me beseech thee, that as
Bl. *Joseph* merited reverent-
ly to handle and bear in his
hands thy anely begotten Son,
born of the Virgin *Mary*; so
thou wouldest makest us with
cleannes of heart and inno-
cency of deed, to serve at thy
sacred Altars.

By the same, &c.

It

It is also observable, that as in the Breviary, there is a set Office on Saturdays for the Virgin *Mary*; so also at the end of diverse Litanies printed at *Colen*, 1643. there is a *Weekly Exercise* (*Exercitium Hebdomadarium* the Title is) collected by an *English Priest*, and set forth with Licence and Approbation; there you have for *Sunday* an Office of the *H. Trinity*: for *Munday* an Office of the *H. Ghost*: for *Tuesday* an Office of the *H. Name of Jesus*: for *Wednesday* an Office of the *Guardian Angel*: for *Thursday* an Office of the *H. Sacrament*: for *Friday* an Office of the *H. Cross*: and for *Saturday* an Office of *S. Joseph*, which is furnished with Hymns and Prayers, and the Devotions divided among the seven *Canonical Hours*; and it concludes with this *Recommendation* to him.

Has Horas Canonicas cum attentive	<i>I do these Hours Canonical repeat</i>
Dixi, sancte Joseph, tui ratione:	<i>For thy sake, Joseph, wish attention great:</i>
Ut sis memor mei in oratione,	<i>That in thy pray'rs I may remembred be,</i>
Ut vivamus simul in cœli regione.	<i>And in Heav'n's glory ever live with thee.</i>

To S. Joachim.

In the old *Roman Missal*, (*Festo S. Joachim*) they make this address to him.

<i>Vers.</i> O Joachim Sanctæ conjug Anna, Pater almæ Virginis, hinc famulis confer salutis opem.	<i>Ω Joachim husband of S. Anne, and Father of the Bl. Virgin, from hence bestow saving help on thy ser- vants.</i>
--	---

Then follows a long *Prosa*, as they call it, which concludes thus;

Vale

Vale Pater inclyte,
 Placa regem gloriae
 In hanc valle miseriae :
 Clarâ Dei facie
 Da frui in requie
 Sanctorum Sanctæ curiæ.
 O Pater Reginae cœli nos
 adjuva. Amen.

Brev. Rom. ant. de S.

Joach. Mart. 20.

O Pater summæ Joachim pu-
 ellæ,
 Quæ Deum clauso genuit pu-
 dore,
 Promove nostras Domino
 querelas,
 Castaque vota.
 Scis quot hic sævis agitemur
 undis,
 Triste quos mundi mare de-
 fatigat ;
 Scis quot adnectat Satanas ca-
 roque

Prælia nobis.

Jam sacris junctus superûm
 catervis,
 Immo præcedens, potes om-
 ne, si vis ;
 Nihil nepos Jesus merito ne-
 gabit,

Nil tibi nata.

Farewell great Father
 Heav'n's blest King appeale,
 In this sad vale of tears and
 misery :
 Grant God's bright face here
 after we may see
 In Heav'n where happy Saints
 have rest and ease :
 O Father of the Queen of
 Heaven help us. Amen.

Joachim, Father of that blef-
 sed Maid,
 Who brought forth God, yet
 Virgin did remain ;
 See our chaste vows we make
 to God, be paid
 And all our pray'rs promote,
 when we complain.
 Tost in this Sea with many a
 cruel wave,
 Thou know'st we weak and
 weather-beaten are ;
 Thou know'st what combats we
 are like to have,
 Which flesh and Satan our
 sworn foes prepare.
 And now thou'rt plac'd among
 the blest so high,
 Thou canst do every thing thou
 art inclin'd to ;
 Thy Nephew Jesus sure wilt
 not deny,
 Much less thy Daughter, what
 thou hast a mind to.

To S. Anna.

As they have thus advanced the *Father*, so I find them in a like strain, courting *this Mother* of the Blessed Virgin; of which I'll onely give a brief instance or two, and conclude these Hymns.

Brev. Sarum
ad Jud. 26.

O vas cœlestis gratiæ,
Mater Reginæ Virginum,
Per te precamur anxie
Remissionem criminum.
Memento Mater inclyta
Quàm potens es per filiam;
Et nobis prece solita
Procura Dei gratiam.

O vessel of celestial grace,
Blest Mother to the Virgin's
Queen,
By thee we beg in the first
place
Remission of all former sin.
Great Mother, always keep in
mind
The power thou hast by thy
sweet Daughter;
And by thy wonted prayer let's
find
God's grace procur'd to us
hereafter.

In another Hymn, after high commendations of S. Anne, they conclude thus.

Ibid.

Ergo te rogamus
Rogantes supplicamus,
Ut quod potes, velis,
Prece da nos cœlis;
Placans nobis natam
Mundo per te datam;
Illa Natum suum,
Tu Nepotem tuum.

Therefore still asking we remain,
And thy unwearied suiters are,
That what thou canst, thou
would'st obtain,
And give us Heaven by thy
Prayer.
Do thou appease the Daughter
thou didst bear,
She her own Son, and thou thy
Nephew dear.

Devotions

Devotions to Angels.

THat the Devotions may be continued, and not interrupted by any large Discourse, I shall here go on, with such as I meet with, in their Books, that relate to *Angels*; and reserve what I shall say concerning the worshipping of Angels, to the Conclusion.

A Prayer to all the Choir of Angels.

Hor. & sec. us.

Sar. f. 92.

O Inflammati Seraphim
ardentes dilectione.
O illustrati Cherubim lucen-
tes cognitione. O summi
throni judicantes Dei sessione.
O supernæ dominationes do-
minantes divina largitione. O
inclyti principatus aliis præ-
fecti gubernatione. O mi-
randæ potestates, dæmones
arcentes Dei iussione. O cla-
ræ virtutes miracula facientes
pro fidelium illuminatione.
O sancti Archangeli magnis
majora nunciantes. O boni
Angeli curam hominum con-
tinuam habentes. Intendite

O Inflamed Seraphims
burning with love.
O Illustrated Cherubims
shining with knowledge. O
high Thrones, judging in the
session of God. O supreme
Dominations, bearing rule
by the Divine gift. O fa-
mous Principalities, set over
others in governing. O
wondrous Powers, driving
away Devils by God's com-
mand. O admirable Might,
doing Miracles for the illu-
mination of the faithfull. O
holy Archangels telling greater
things to great persons.
O ye good Angels, having
continual care of men. O mini-

ministerium vestrum ad custodiam nostram; dirigentes cogitatus, verba & actus nostros in viam salutis & prosperitatis; ut mandatorum Dei voluntarii cultores, numerum vestrorum ordinum (qui casu Luciferi diminutus est) valeamus divina largiente misericordia feliciter adimplere.

your ministry for our custody; directing our thoughts, words and actions into the way of salvation and prosperity; that so we being willing worshippers of the commands of God, we may be able happily to fill up the number of your Orders (which is diminished by the fall of Lucifer) the divine mercy granting it.

Another Prayer to the Holy Angels.

Ibid. **O**Mnes sancti Angelorum ordines, orate pro nobis. O felices incolæ patriæ cœlestis, spiritus immortales, astra matutina, rectores orbis, amatores hominum, & summi Ministri divinæ voluntatis: qui de pestifero Dracone potenter triumphantes, ipso corridente manetis in gloria perpetuæ felicitatis. Vos, inquam, deprecor, ut me vestræ gratiæ conservum ab hostium incursum piissimè protegentes, misero morienti consolatores adesse dignemini; ne spiritum in angelis hærentem violenter opprimat turba malignorum; sed ex omni parte vestro fulgus præsidio, finaliter requie-

OAll ye holy Orders of Angels, pray for us. O ye happy Inhabitants of the celestial Countrey, ye immortal Spirits, morning Stars, Governours of the World, lovers of Men, and chief Ministers of the Divine pleasure; who powerfully triumphing over the pestilent Dragon, though he tumbled down, yet you abide in the glory of perpetual felicity. To you, I say, I pray, that mercifully protecting me, who am a fellow-servant of your grace, from the incursion of enemies, you would vouchsafe to be present to comfort me miserable man when I am de-

scam

scam in Deo salutari. Cui est honor & gloria & imperium in secula seculorum.

Amen.

ing; lest the troop of malignant Spirits violently oppress my spirit sticking in those straits; but on every side being supported by your safeguard, I may finally rest in God my salvation. To whom be honour, glory, and dominion, throughout all Ages. Amen.

Another Prayer, wherein Angels are invoked, promising mighty things to those that use it, as appears by the following *Rubrick*, in the Hours of *Sarum*.

This Prayer was shewed to S. Augustine, by revelation of the H. Ghost, and who that devoutly say this prayer, or byze rede, or bereth aboute them, shall not perishe in fyre or water, nother in batel or judgment, and he shall not dye of sodyne dethe, and no benem shall possinne hym that daye; and what he asketh of God he shall obtayne, yf it be to the saluacion of his soule, and whan thy soule shall depart from thy body it shall not entre to Hell.

Oratio.

The Prayer.

DEus propitius esto mihi peccatori; & custos meus sis omnibus diebus ac noctibus vitæ meæ. Deus Abraham, Deus Isaac, Deus Jacob miserere mei; & mitte mihi in adiutorium Sanctum Michaellem Archangelum, qui me defendat & protegat ab omnibus inimicis meis. Sancte

O God be mercifull to me a sinner, and be thou my keeper all the days and nights of my life. God of Abraham, God of Isaac, God of Jacob, have mercy upon me; and send me Saint Michael the Archangel to my help, who may defend me, and protect me from all

Michael

Michael Archangele defende me in periculo, ut non peream in tremendo iudicio. O Sancte *Michael* Archangele, per gratiam quam meruisti te deprecor, & per unigenitum filium Dei Dominum nostrum Iesum Christum; ut eripias me hodie à periculo mortis. Sancte *Gabriel*, Sancte *Raphael*, Omnes Sancti Angeli & Archangeli Dei, succurrite mihi. Precor vos omnes virtutes cœlorum, ut detis mihi auxilium & potentiam, ut nullus inimicus me condemnare possit in via, nec in aqua, nec in igne, nec subitanea morte me, nec dormientem, nec vigilantem opprimat aut lædat. Ecce crucem ✠ Domini, fugite partes adversæ: vicit Leo de Tribu Juda, radix *David*: Alleluja. Salvator Mundi salva nos, qui per crucem & sanguinem tuum redemisti nos. Auxiliare nobis te deprecamur Deus noster. Agios O theos, agios ischyros, agios athanatos, eleison ymas. Sancte Deus, sancte fortis, sancte & immortalis miserere

mine enemies. O Saint Michael the Archangel defend me in danger, that I may not perish in the dreadful judgment. O Saint Michael the Archangel, I pray thee, by the grace thou hast merited, and by the only begotten Son of God our Lord Iesus Christ; that thou wouldst deliver me this day from the danger of death. O S. Gabriel, S. Raphael, all ye holy Angels and Archangels of God, succour me. I pray you, all ye powers of Heaven, that you would give me help and power, that no enemy may be able to condemn me in the way, nor in water, nor in fire, nor may oppress or hurt me by sudden death, neither sleeping nor waking. Behold the Lord's Cross, ✠ fly away ye adverse powers. The Lion of the Tribe of Judah, the root of David hath overcome: Allelujah. O Saviour of the World save us, who hast redeemed us by thy cross and blood. Help us, we pray thee, O our God. Holy God, holy strong, holy immortal, have mercy upon us. Holy God, holy strong, holy and immortal,

D d

nobis.

nobis. Crux ✠ Christi sal-
ua nos. Crux ✠ Christi pro-
tege nos. Crux ✠ Christi de-
fende nos. In nomine Patris
✠, & Filii ✠, & Spiritus ✠
Sancti.

Amen.

have mercy on us. O cross
✠ of Christ save us. O
cross ✠ of Christ protect us.
O cross ✠ of Christ defend
us. In the name of the Fa-
ther ✠, and of the Son ✠,
and of the Holy Ghost ✠.

Amen.

At the end of another Prayer to Christ they conclude
thus.

*Hora. sec.
us. Sar. f. 83.*

✠ Sancte Michael esto mi-
hi lorica. ✠ Sancte Gabriel
esto mihi galea. ✠ Sancte
Raphael esto mihi scutum. ✠
Sancte Uriel esto mihi defen-
sor. ✠ Sancte Cherubin esto
mihi sanitas. ✠ Sancte Sera-
phin esto mihi veritas. ✠ Et
omnes Sancti Angeli & Arch-
angeli me custodiant, prote-
gant & defendant; & ad vi-
tam æternam me perducant.

Amen.

✠ Saint Michael, be thou
my Coat of Mail. ✠ S.
Gabriel be thou my Helmet.
✠ S. Raphael be thou my
shield. ✠ S. Uriel be thou
my defender. ✠ S. Cherubin
be thou my health. ✠ S.
Seraphin be thou my truth.
✠ And may all the Holy
Angels and Archangels keep,
protect and defend me, and
bring me to eternal life.

Amen.

A Litany, concerning the Holy Angels. After their Addresses to God, the Bl. Trinity, and the Virgin Mary, it proceeds thus.

Litania varia. Colen.

1643. cum Approbat.

S. *Michael*, who hast always defended the People of God.

S. *Michael*, who didst thrust down Lucifer with his rebellious complices from Heaven.

S. *Michael*, who did cast the Accuser of our Brethren into the depth of Hell.

S. *Gabriel*, who didst open the Divine Vision to *Daniel*.

S. *Gabriel*, who foretoldst the Birth and Ministry of *John* the Baptist.

S. *Gabriel*, who wast the Messenger of the Incarnation of the Divine Word.

S. *Raphael*, who didst conduct and bring back *Tobias* in safety.

S. *Raphael*, who didst expell a Devil out of *Sara*.

S. *Raphael*, who didst recover the sight of *Tobias senior*.

O ye holy Angels. Pray for us.

Ye that stand upon the high and elevated Throne of God.

Ye that continually sing to God, Holy, holy, holy.

Ye that illuminate our minds, dispelling their darkness.

Ye that declare Divine things to Men.

Ye that have received from God the custody of Men.

Ye that always see the face of the Father which is in Heaven.

Ye that rejoyce over one sinner that repenteth.

Ye that smote the *Sodomites* with blindness.

Pray for us.

- Ye that brought out *Lot* from the midst of finners.
 Ye that ascended and descended on *Jacob's* Ladder.
 Ye that delivered the Divine Law to *Moses* on Mount
Sinai.
 Ye that brought tidings of joy to Men, when *Christ*
 was born.
 Ye that ministred to *Christ* in the Defart.
 Ye that carried *Lazarus* into *Abraham's* bosome.
 Ye that sate by the Sepulchre of *Christ* in white Gar-
 ments.
 Ye that when *Christ* ascended into Heaven, appeared
 to his Disciples.
 Ye that shall go before *Christ* with the sign of the cross,
 when he comes to Judgment.
 Ye that shall gather together the Elect at the end of the
 World.
 Ye that shall gather all things that offend out of *Christ's*
 Kingdom.
 Ye that shall separate the bad from among the just.
 Ye that bring the request of them that pray, unto
 God.
 Ye that assist dying Persons.
 Ye that conveigh to Heaven the Souls of the Just, that
 are purged from all stain.
 Ye that work Wonders and Miracles by the Power of
 God.
 Ye that are sent to minister to those that long for the
 inheritance of salvation.
 Ye that cure *Babylon*, and depart and leave her when she
 will not be cured.
 Ye that are constituted Rulers over Kingdoms and
 Provinces.
 Ye that have often dispersed the Hosts of Enemies.
 Ye that have often delivered the Servants of God from
 Prisons, and other dangers of Life.
 Ye that have often comforted Holy Martyrs in their
 Torments.

Pray for us.

Ye

Ye that are wont to cherish with a peculiar care the Prelates of the Church, and Princes that are Foster-Fathers of the same.

O all ye holy Orders of blessed Spirits. Pray for us.
From all dangers, by thy Holy Angels, Deliver us
O Lord.

Pray for us.

The rest that follows is common with other Litanies, and therefore I omit it: but this is enough to show, how they court the H. Angels, and think to gratifie them very much (I suppose) when they tell them of their famous acts, and the noble Embassies they have been employed in.

You may also take notice, that they have singled three by Name, out of all the Angels, *Michael*, *Gabriel* and *Raphael* (whom they call, in other Offices, all Archangels) peculiarly to invoke; and I find in the *Salisbury* and old *Roman Missals*, particular *Offices* and *Masses* to these three. To give a few instances, how they address themselves to each of them.

To S. Raphael the Archangel.

In the old *Roman Missal*, and also in the *Missal of Sarum*, I find a proper Mass of *Raphael* the Archangel: with the following *Rubrick* by way of Preface to it.

“The following Office of *Raphael* the Archangel, may be celebrated for Pilgrims or Travellers; that as he conducted and brought back (in his Journey) Tobias sound and safe, so he would bring back those for whom the Mass is said. It may also be said for all sick People, and such as are possessed with the Devil, because he is a Medicinal Angel, who restored sight to Tobias, and dispossessed a Devil out of Sara his Son’s Wife.

Oratio.

A Prayer.

DEUS qui Beatum *Raphael* Archangelum *Tobie* famulo tuo properanti prævium direxisti, & inter hujus vitæ ac viæ varietates atque discrimina, donasti custodem: da quæsumus, ut ejusdem protegamur auxilio, quatenus & vitæ præsentis vitemus pericula, & ad gaudia valeamus pervenire cælestia. Per Dominum, &c.

O God, who didst direct *Bl. Raphael* the Archangel to go before thy servant *Tobias* hastening (in his journey) and gapest him to be his keeper, amidst the varieties and dangers of this life and way: grant, we beseech thee, that we may be protected by his aid, so that both we may shun the dangers of this present life, and may be able to come to the joys of Heaven. Through our Lord, &c.

*Verf. Angole Medicinalis,
Mecum sis perpetua;
Et sicut fuisti cum Tobia,
Ita sis mecum semper in via.*

Elest Angel, who art styl'd
Medicinal,
Give us thy company perpetual:
And as thou wast a Guide to
good *Tobias,*
So in our way, let no ill
chance come nigh us.

Secreta.

Mitte Deus Archangelum tuum *Raphael* cum medicamine opificem; qui sanitatem mentis reportet & corporis, misericordiarumque cælestis donum infundat, & quæ in nobis sunt adversa deponat; ut qui nostra ini-

O God, send thy Archangel *Raphael* a skillfull worker with his medicine; who may bring health of soul and body, and infuse the gift of celestial mercy, and may put away those things that are contraries to quitate

gnitate tabescimus, de tua,
quam non meremur, pietate
letari concedas.

Per Dominum.

in us; that so we who wast
away in our iniquities, thou
wouldest vouchsafe to com-
fort us with thy pity, which
we do not deserbez.

Through our Lord.

A Prayer to S. Raphael.

*Hor. sec. us. Sa-
rum, f. 92.*

Auxiliare mihi & tu
Princeps obsecro, exi-
mie *Raphael*, animarum cor-
porisque optime Medicator,
& qui corporeos *Tobia* ocu-
los præsentialiter medicando
illuminasti, meos quoque spi-
rituales & carnales oculos il-
lustra, & cunctas mei cordis
& corporis tenebras amputa-
re cœlitus orando ne deferas.

Pater noster, &c.

Ave Maria, &c.

Intreat thee also, do thou
assist me, O excellent
Prince Raphael, thou best
Physician of soul and body,
and thou that didst presently
enlighten the bodily eyes of
Tobias by curing them; do
thou also enlighten my spi-
ritual and carnal eyes, and
do not cease by thy heavenly
prayer, to cut off all the
darkness of my heart and
body.

Our Father, &c.

Hail *Mary*, &c.

A Prayer before we take in hand any Journey.

O Good God, whom it pleased to di-
rect *Abraham*, *Jacob* and young *To-
bias* in their peregrinations, and brought
them in health and safety into their Coun-
try; Grant, I beseech thee, to be my director in this journey,
which I would in no wise undertake (much less follow and
finish) if I knew it any way contrary to thy holy will.
Therefore, O Lord, give me *Raphael* for my conductor,

*Manual of
godly Prayers,
at the end,
1610.*

to whose custody I may be delivered, and thereby be brought with happy success to the accomplishing that work, whereunto I prepare and dispose my self. Direct my understanding, O Lord, to the end that my feet no where stray from the observations of thy holy commandments. In the name of thy beloved son Jesus Christ our Redeemer, who with thee, &c. *Amen.*

To S. Gabriel the Archangel.

Though I find no proper Office in the present *Reformed Breviaries* for S. Gabriel, yet there is a large one for him in the *Old Roman Breviary*, with Hymns and Lessons (and a proper *Mass* to him in the *old Roman* and *Salisbury Missal*) there you have this Prayer at the beginning.

Illumina, quæsumus, Domine, mentes nostras fidei claritate; ut beati *Gabrielis* annunciatione jocunda, & omnis militiæ cœlestis interventione continua in tuo semper amore crescamus.

Per Dominum.

O Lord we beseech thee, enlighten our minds with clearness of faith; that by the pleasant Annunciation of Bl. Gabriel, and by the continual intercession of all the Heavenly militia, we may always increase in thy love.

Through our Lord.

At the very end of the Office we have this *Antiphona*.

Ad nos veni Præco pie
Gabriel Dei cœlorum;
Ave dulce dic *Maria*
Tecum ducens cœli chorum;

Come Gabriel God's holy
Cryer.

And thy sweet Hail to Mary
say;
Bring in thy train the Hea-
venly Choir;

Nosque

Nosque serves in hac die
Ab insultu peccatorum;
Ambulemus ut in die
Per profectum meritorum.

Save us from sin's assault
this day:
That daily we may progress
make
In vertues meritorious track.

The old *Roman Missal* has a great many admirable strains
in a *Prosa de S. Gabriele*; of which take a few Verses.

Missal. Rom.
antiqu. f. 52.

Nunc lætetur plebs fidelis
Recolendo *Gabrielis*

Laudes & præconia;
Omnis homo omni die
Gabrielis & *Mariæ*

Poscat beneficia.
Ex his manet fons virtutis,
Dulcor vitæ, spes salutis
Et diffusa gratia.

Now let the Saints be joyfull
whilst they tell

The praises and renown of
Gabriel.

Thou that would'st ask good
boons and not miscarry,
Make thine address to *Gabri-*
el and *Mary*.

These are the springs whence
vertue flows apace,
Heav'n's hope, life's sweetness
and diffused grace.

Then it follows a little after,

—Ab averfis nos evelle,
Sana morbos & expelle
Pestes & Dæmonia.
Gabriel qui descendisti
Cum salute, servos Christi
Ducas ad cœlestia.

Heal our diseases, all afflictive
evils

Remove, and rout both *Pesti-*
lence and *Devils*.

To earth thou com'st salvation
to proclaim,
To Heaven conduct us to enjoy
the same.

A Prayer to S. Gabriel.

*Hor. sec. us.
Sarum.*

PRecor & te, ô Princeps
egregie, *Gabriel* fortis-
sime, agonista certantium;
exurge mihi in adiutorium
adversus malignantes: esto
mecum contra adversarios
meos, & contra omnes ope-
rantes iniquitatem: detege
versutos hostes & contere
violentos; ut omnes adver-
santes mihi tuo opitulatu vi-
cti fugentur; favente Do-
mino nostro Iesu Christo.

*Who with the Father, &c
Pater noster. Ave Maria.*

I Pray also unto thee, O
excellent Prince, most
valiant Gabriel, the cham-
pion of those that contend;
rise up for my help against
the malignants: be thou
with me against my adver-
saries, and against all that
work iniquity: detect the
crafty enemies and break in
pieces the violent; that all
mine adversaries may be
driven away, being over-
come by thy help. Our
Lord Jesus Christ labouring,

To whom, &c.

Our Father. Hail Mary.

To S. Michael the Archangel.

Anaph.

*Hor. sec. us. Rom.
Sept. 29.*

PPrinceps gloriosissime
Michael, dux exercitu-
um, susceptor animarum,
debellator malorum spiritu-
um, Ecclesiæ Dei, post Chri-
stum, dux admirabilis gran-
dis excellentiæ & virtutis:
omnes clamantes ad te ab om-
ni libera adversitate; & in

Most glorious Prince
Michael, the Captain
of (God's) hosts, the Re-
ceiver of Souls, the van-
quisher of evil spirits, the
Admirable General, next to
Christ, of God's Church,
and of great excellency and
power: deliver all that cry
unto thee from all adversi-
ty, and make them to ad-
cultu

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cultu Dei facias proficere tuo
pretioso officio & dignissima
prece.

vance in the worship of God
by thy precious office and
most worthy prayer.

Anaph.

*Mia Hor. sec.
of Rom.*

Michael Archangele, Pa-
radisi præposite, ve-
ni in adiutorium populo Dei,
& velis nos defendere à po-
testate inimici, & tecum du-
cere in societatem Domini.

O Michael the Archan-
gel, chief officer of
Paradise, come to the help
of God's people, and be
pleased to defend us from
the power of the enemy, and
bring us with thee into the
society of the Lord.

Let us pray.

*Hor. sec. us.
Rom. 1570.*

Omnipotens sempiterne
Deus, qui salutari huma-
næ naturæ ex summa clemen-
tia tua gloriosum principem
Ecclesiæ tuæ beatum *Micha-*
elem Archangelum mirabili-
ter deputasti; concede pro-
pitius, ut ejus salutari subsi-
dio, hic mereamur à malis
actibus efficacissimè tueri;
& in futuro nostro obitu, ab
omni tentatione liberari, &
tuæ excelsæ majestati beatificè
presentari

Almighty everlasting
God, who out of thy
great clemency, hast wonder-
fully deputed the glorious
Prince of thy Church, bles-
sed Michael the Archangel
for the salvation of humane
nature; mercifully grant,
that by his saving aid, we
may merit to be most effect-
ually defended here from evil
actions: and when we shall
die, to be freed from all
temptation, and beatifically
presented before thy high
Majesty.

Per Dominum.

Through our Lord, &c.

A Prayer

A Prayer to S. Michael for the defence of the Church.

*Manual of
Godly prayers,
1610. with
Licence.*

O Warlike Prince, *S. Michael* Archangel, who hast gloriously triumphed over the infernal Dragon, and hast hitherto valiantly defended the Church of God, come unto the aid and succour of the catholick people, and procure to the Church Militant, victory against the furious beast of Infidelity and Heresie: prevent and quite overthrow all their machinations and subtile devices, and drive them out of all Christian Kingdoms, and likewise defend us both in our life and death, against the assaults of the Devil; and bring our souls after death, to the place of everlasting repose: Through Jesus Christ our Lord and Saviour. *Amen.*

In the reformed *Breviary* of *Pius V.* upon the 29. September, on the Feast of *S. Michael*, I find this Hymn following, to which I'll annex their own Translation in Meeter, for a taste of their *English* Poetry, as we have it in the *Manual of Godly Prayers*, 1610. p. 388.

Tibi Christe splendor Patris,
Vita, virtus cordium,
In conspectu Angelorum
Votis, voce psallimus,
Alternantes concrepando
Melos damus vocibus.
Collaudamus venerantes
Omnes cœli milites;

*Thy Father's brightness Christ
to thee,*

*Life and vertue of our hearts:
In goodly view of Angels all,
In vow and voice we sing our
parts,
Sounding in ensuing course,
Musick to our speech impart.
In worshipping at once we
praise,
All the host of Heaven high;*
Sed

Sed præcipuè Primatem
Cœlestis exercitus,
*Michael*em in virtute
Conterentem *Zabulum*.
Quo custode procul pelle
Rex *Christe* piissime,
Omne nefas inimici;
Mundo corde & corpore.
Paradiso redde tuo
Nos sola clementia.
Gloriam Patri melodis.
Personemus vocibus;
Gloriam *Christo* canamus,
Gloriam Paraclito.
Qui trinus & unus Deus
Exstat ante secula.

Amen.

But *Michael* as the chiefest
Of the Heavenly company,
Who *Zabulon* his strength de-
stroyed
With great forces utterly.
Under whose guard expel away
Of our foes each wicked thing,
With our hearts and bodies
cleansed,
O our holy *Christ* and King.
Vouchsafe by thy good grace
alone
Us to Paradise to bring.
Let us thy Father's glory sound,
With well seeming melody;
And let us glory unto *Christ*
Also yield in harmony;
And glory to the holy Ghost,
Ever God in persons three.

Amen.

But besides all this, they have dedicated Feasts to *S. Michael*, upon the most fabulous stories imaginable, of his wondrous Apparitions, and revelations to particular persons, requiring them to build Churches to his Honour. The ridiculous original of one of his Feasts upon the Eighth of *May*, when he appeared to the Bishop of *Siponto* and the Drovers upon Mount *Garganus*, has been set down already, out of the Breviary, by *Dr. Stillingfleet* in his Book of the *Idolatry practised in the Roman Church*. And that you may see how one Fable propagates and spawns more of the kind, the *Breviary of Sarum* has given us another perfectly like it, of an appearance of *Michael* upon Mount *Tumba*, and a Festival appointed for the memory of it, up-
on

*Idolatry of the
Rom. Church,
c. 4.*

on the Sixteenth of *Octobir*. The story it told in short, by *Vincentius*; but is finely enlarged by *Jacobus de Voragine* (*de S. Michael*) and out of him the *Salisbury Breviary* seems to have taken it: which because it is very extraordinary, I shall transcribe the Lessons.

Lesson 1.

Brev. Sarum
Octob. 16.

“After that the French Nation being converted to Christianity, had brought under the necks of the proud, through Provinces far and wide: *Michael* the Archangel, the chief officer of *Paradise*, who aforetime had showed that he would be worshipped in Mount *Garganus*; he shewed also by many signs how he was to be honoured in this place, which by the inhabitants is called *Tumba*.

Lef. 2. “This place was heretofore shut up by a dark Wood, but afterwards was reduced to the form of a Sandy shore by the waters of the Sea that surrounded it. Yet the Sea with-drawing it self, does twice a-day afford a passage to devout people to go to the Church of *Michael* the Archangel.

Lef. 3. “Now let us see how this place was dedicated by the Revelation of the Angel. After that *Ambbertus* Bishop of the said place and beloved of God, had been twice admonished in his Dream to build a Church to the honour of *S. Michael* on the height of that place; it happened that the *Bull* of a certain man was hid there for a time by a Thief: The Bishop was warned a third time more sharply, to build a Church in that place, where the *Bull* was secretly tied.

Lef. 4. “And when he desired to be satisfied concerning the largeness and quantity of ground (for his building) he received an answer in his dream, that the measure of his building should be that path which the *Bull* had worn in circuit with his feet, and he was commanded to see the *Bull* restored to his owner.

Lef.

Les. 5. "Then the Bishop being assured of the Vision, went to the foresaid place, and caused it to be cleansed and levelled. But in the middle of it, two Rocks stood out; which when they could not remove by the labour of many Workmen; a certain man named *Bayno*, by a divine warning, came to the said place with his *Twelve Sons*, and by the help of *S. Michael*, he removed the Rock, of so great magnitude, so that there seemed to be no weight there.

Les. 6. "When the Bishop doubted still about the bigness of the Fabrick, at Midnight there fell a Dew upon the top of the Mountain, but where the Foundations were to be placed, there it was altogether dry. And it was said to the Bishop, Go, and as thou seest it signed, lay the Foundations.

Les. 7. "Then the Bishop giving thanks to God, built the Fabrick on the top of the Mountain, round like a Vault, capable of holding, as is judged, a Hundred Men, after the fashion of that in Mount *Garganus*.

Les. 8. "After this by the advice of *Bl. Michael*, Messengers were sent to Mount *Garganus*, to fetch thence Tokens (*pignora*) of *Bl. Michael*; who being honourably received by the Bishop and Abbot of the place, they humbly declared the cause of their coming.

Les. 9. "The things they came for were delivered to them: *viz.* part of a red Mantle, (or short Cloak, *pallio*) which *Bl. Michael* himself laid upon the Altar, which he built with his own hand; and also part of a Marble-stone, upon which he stood, whose foot-steps to this day remain in the said place. Then the Bishop *Authbertus*, honourably receiving the said Gifts, finished his work; and appointed the Offices of *Twelve* Clergy-men there; giving them *two* Villages out of his Bishoprick, for to sustain them.

You see from this Legend, that when people are mad with superstition, any story of a *Cock* and a *Bull*, will serve their turns to found a Festival upon, and to give occasion for

for the farther Veneration of a Saint, or an Angel, though the circumstances were never so improbable. This of removing the Rock is a pretty stretcher, and is more plainly told in the *Festival*, the Names onely varied. "Also Michael

*Festival de S.
Michael, f. 144.*

" appered to another Byschop, and badde
" hym go to an hyll toppe utno the Mount
" of Gardell, and there as he founde a
" Bull teped, he shalde make a Chyrche in the worshyp of
" God and Saynt Mychael. Than were there two roches
" of stone on epyther side, that the werke myght not up.
" Than Saynt Mychael appered to a Man that byght
" Haymo, and badde hym go and put awaye the roche and
" brece no thyng. So this Man went thyder and sette to
" his shoulders, and badde the roche goe utter in the name
" of God and Saynt Mychael, and so the helles wente ut-
" ter as moche as neded to the werke.

And now that this work is thus wonderfully finished, you may be sure that S. *Michael* will not be wanting to give countenance and encouragement to his worship here, by his miraculous works. *Jacobus de Voragine* has recorded one fitly matched with those that have gone before.

*Voragine de S.
Michael.*

" When a great Multitude were going to this
" Church (for twice a Day, as we were told,
" the Sea that encompasses the Mount gives the People a
" passage) it happened that a big-bellied Woman, and near
" her time, went along with them: And behold the Sea re-
" turned with a mighty force, and all the Company in a
" great fright fled to the shore again; onely the Woman
" with Child, not being able to fly, was overtaken by the
" Waves of the Sea: But *Michael* the Archangel prefer-
" ved the Woman unhurt; so that she brought forth her
" Child in the midst of the Sea, (which was a fine lying in)
" and taking her Child in her Arms there, gave it suck; and
" the Sea making her a way, she came forth rejoycing with
" her Child,

I hope

I hope also that the pretious piece of St. Michael's red Cloak is forth-coming, if any have the curiosity to inquire for it, (as who knows but many a one may, especially those of Jersey Island, to whom this Church is so near) which they might be the more encouraged to, if those other remains of the Archangel (for his Reliques are since increased) his Dagger and his Shield, are to be seen; for so they were at the beginning of this Age; though one of their Historians, * *Lascarbotus*, who describes his journey to Michael's Mount (which is the same with our Mount Tumba) says that five Years before he came thither (which was in the Year 1607) the Bishop of *Auranches* had forbidden his Shield to be any more shewed: but who knows but some of the succeeding Bishops may have been better natured, and not have denyed this gratification to the desires of their gaping Devoto's.

* See *Daltee de object. cult. Relig. l. 4. c. 18. pag. 683.*

To the Guardian-Angel.

THE Guardian Angels had a place in the old Roman Breviary, upon the first of March, but the Office was not so formal, with Prayers and Hymns, as it was since made by Pope Paulus V. who set out *Officium Angeli custodis*, an Office of the Gaurdian Angel, which was Printed at Colen, 1613. and there was joyned to it a Treatise, *de Angelo custode*, concerning the Guardian Angel, composed by *Francis. Albertinus*, a Jesuite, fitted for the younger Wits, which are infinitely desirous to know the conditions of those spirits above, but (as the Preface tells us) were not to be trusted, or counselled to lanch into the deep Sea, or to try to ascend the inaccessible Mountain of Scripture to find out their Nature, but must be condescended to by the method of humane interpretation, (to use his words.) And indeed the Scripture could never have furnished him with such bold and presuming speculations about this matter, as their

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School-men could do; for howsoever some places may seem fairly to countenance this in the Scripture, and make it a probable opinion; that at some particular Seasons at least, there have been particular Angels deputed to preside over a Country or Province; and so also that they have had the charge of particular Persons; yet the evidence of it there is not so cogent, as that it should be put as an Article of Faith into *Summes of Divinity*, or that *Prayers* and *Offices* should be made to them, and they religiously courted and worshipped under that notion. To determine, as this Au-

thor does, that every Church and Temple has a peculiar Angel to guard it, to tell us the like of Monasteries
 cap. 2. and Colleges, and of every Family; nay, that every Altar, as soon as it is consecrated, is committed to the custody of a particular Angel; To know
 cap. 20. that *Adam* had such a Guardian Angel in innocency, and that his Posterity would all have needed such, if
 cap. 4. he had never fallen; that Antichrist shall have one, to keep him from doing greater mischief, and that
 cap. 8. Christ only neither needed, nor had one; to be able
 cap. 5. to understand to what Hierarchy those Angels belong, that are Guardians; whether any, or how many of the Orders are exempted, that the Angel that comforted our Saviour in his Agony in the Garden, as well as that which admonished *Joseph* not to forsake the Bl. Virgin, and to fly with the Child *Jesus* into *Egypt*, was a *Seraphin*, and of no other Order of Angels. To know that the number of Archangels is greater than that of Angels; and to know how many times the number of Angels exceeds the number of all Mankind; These are things which the
 cap. 3. usefull plainness of Holy Writ meddles not with; but the impertinent curiosity, and trifling subtilty of the Schools is busie and forward to determine; and some of them are vouched by Revelations, of those whom they call Prophetick Women; as the last I named by S. *Brigid*, whom our Author cites in these words. "If all the Men that have been born since *Adam*, to the last Man that shall be born
 " in

“in the very end of the World, should be computed; there would be found more than Ten Angels for every single man. (By which manner of speaking, this Prophetess, who is so exact a computer, would have us, I suppose, to conclude, that it would be a great mistake to think that the number of Angels was either 9, or 11. for one of Men.) These are fine *Institutes* to season Youth withall, to whom the Bible would be a dangerous Book. After a great deal more such stuff as this, he pretends towards the conclusion to instruct us, by what means a Man may enter into a *holy familiarity* with his *Guardian Angel* (which I leave the Reader to consult him about) and at last gives us an example of addressing to this Angel, which he calls *Colloquium ad Angelum custodem*; which take in his words thus translated.

cap. 20,
21, 22.
p. 221.

“O most holy Angel, my Companion and Guardian, I give thee thanks from the bottom of my heart, (who after God and his blessed Mother art to be loved by me, with the highest affection of mind) I give thee thanks, I say, for all the benefits bestowed on me, from that moment, in which thou undertookest the care of my Body and Soul: I also beg pardon for my fore-past life, because I cannot hide the innumerable and shamefull crimes, which I hitherto have committed before thine, and our God’s most pure eyes; Humbly beseeching thee, that out of the Treasury of the Divine goodness, thou wouldst vouchsafe to obtain for me readiness and fervour in things spiritual: for being so illuminated, I will begin a new life and persevere in a conversation acceptable to God, and not unworthy of thy Presence. *Amen.*

This is a pretty improvement, you’ll say, in devotion, and acceptable talk to an Angel; and this familiarity does increase daily, so that now the learned Men dedicate Books, as I remember *Schottus* the Jesuite does a Book of Mathematicks, to the Tutelar Angel. You cannot well imagine how this profaneness should arise higher, unless it be in one case,

which this Author a little after advances to, which relates to the Bl. Virgin, in a *Form of Oblation of ones self to her*, which I'll onely add.

p. 224. “ **O** Most holy Virgin *Mary*, the Mother of God, I *N.* though most unworthy every ways, to be received into the number of thy servants, yet trusting in thy admirable pity, and being strongly moved with a desire of serving thee, I chuse thee this day, in the presence of my Guardian-Angel, and all the Celestial Court, for my peculiar Mistress, Patroness and Parent; and do firmly purpose to follow thee, to serve thee, and to endeavour, that others also may serve thee. I therefore humbly beg of thee, O mother of all clemency, by that most sacred bloud, which Jesus Christ thy Son shed for me, that thou wouldst vouchsafe to admit me into the number of those, who have devoted themselves to thee, to be thy perpetual servant: and do thou obtain for me Grace from God, that in all my thoughts, words and actions, I may so behave my self, that nothing from me may at any time displease either God's eyes or thine; and be thou mindfull of me at the hour of my death. *Amen.*

But it is high time to return into the road of their more publick Devotions to the Guardian-Angel.

A Hymn.

*Brev. Rom. reform.
Offic. Angel. Custod.*

Custodes hominum psallimus
Angelos,
Naturæ fragili quos Pater
addidit
Cœlestes comites, insidiantibus

*The praise of Angels Guardian we sing,
Whom God, our Natures
frailty pitying,
Has given for our Companions, to oppose*

Ne

Devotions of the Roman Church. 421

Ne succumberet hostibus.
 Nam quod corruerit Prodi-
 tor Angelus.
 Concessis meritò pulsus ho-
 noribus;
 Ardens invidua, pellere niti-
 tur
 Quos cœlo Deus advocat.
 Huc custos igitur pervigil
 advola,
 Avertens Patria de tibi credi-
 ta
 Tam morbos animi, quàm
 requiescere
 Quicquid non finit incolas.
 Sanctæ sit Triadi, &c.

*The power and skill of our in-
 snaring foes.
 For since the Rebel Angel fell;
 from Heaven,
 And granted honours there, so
 justly driven;
 He seeks from Heav'n to drive,
 inflam'd with spight,
 Those whom God's goodness
 thither does invite.
 Thou watchfull Guardian hi-
 ther therefore fly,
 And from that Countrey, where
 thy charge do's lye,
 Divert what e'er may prove
 their minds disease,
 And what disturbs the peoples
 quiet peace.
 To the blest Trinity, &c.*

And in the *Antiphona* at the end of all the Office, they speak thus to the Angels.

SANCTI Angeli custodes no-
 stri, defendite nos in
 prælio, ut non pereamus in
 tremendo iudicio.

O Ye holy Guardian-
 Angels defend us in
 battle, that we may not pe-
 rish in the dreadfull judg-
 ment.

I observe also that in the Proper Offices for the Church of *Lisbon*, granted by Pope *Sixtus V.* there is an Office for the *Guardian-Angel* of the *Kingdom of Portugal*, with a Mass to the same, after it, printed at *Lisbon* 1625. Also in the Proper Offices for the *Order of the H. Trinity*, for *redemption of Captives*, there is another Office and Mass for the *Guardian-Angel* of that Order, printed at *Lisbon* 1621.

In the *Roman Ritual*, a dying person is taught to pray thus.

*Ritual. Rom. in
visitat. infirm.*

Sancte Angele Dei mihi
custos assiste. Omnes
sancti Angeli & omnes sancti
intercedite pro me, & mihi
succurrite.

O Holy Angel of God,
assist me as my keeper
&c. All ye holy Angels
and all ye Saints inter-
cede for me, and succour
me.

A Prayer to the proper Angel.

*English Primer
used in Queen
Mary's days,
1555.*

O Angel which art my keeper by
Goddes mercifull providence, preserve,
defend and govern me committed to thy
cure: O thou swete Angel which remain-
est with me, though thou speake-
st not to me, save me bothe bodye and soule, I be-
seche thee; for that is the onely office committed to thy
charge.

The Versicle.

O blessed Angel the Messenger of our God.

The Answer.

Direct (or rule) my doings, according to the will of the
highest God.

Let us pray.

O God whose pleasure is, to have certayne of the ho-
ly Angels beningly appointed to thine assistance,
and certen here in earth mercifullly to minister unto men,
graunt, I beseeche thee, that the Angel committed to
keepe me, may direct me in goodnes, may stirre me up still
unto vertue, and most mightelike deliver me from the pitte
of synne, so that at the straights iudgment when there
shall be but one folde or shepcode of men and Angels
under

under that mighty shepherd, I may be founde worthe to be counted amongst the shepe of his flocke. Throughe oure Lord Iesus Christ thy sonne, which lyeth and reigneih with thee verpe God, world without ende. Amen.

Let us pray.

O Holy Angel of God, the minister of the heauenlye emppre, unto whom Almighty God hath committed and deputed the keping of me: humbly I beseeche thee for his maiestie and pitties sake, preserve my bodye and soule and all my senses, from all wickedness and unlawfull desires, from all hurtfull hain and unclean thoughts, from all illusions of evil spirites, from despyling of bodye and soule, and from the deceits of all my enemies, as well, visible as invisible, which seke destruction of my soule. And be thou my sure protectour and governoure, wheresoever I go daye or night, tyde, or time. Conserbe and kepe me in clemmes and puritie, strengthen me in feare and love of Iesus Christ with all holy desires: and after this miserable and bzitel life, carpe my soule unto eternal felcittle; where with God and all Saintes I may joy worlde withoute end. Our Lord Iesus Christ graunting this: to whom be honour and glorie for ever and ever. Amen.

A Brief Conclusion concerning the Worshipping of Angels.

AS the design of this Book is to acquaint the Reader with the plain matter of fact, what kind of Worship and addressees they of the *Roman Church* make to Saints and Angels, rather than to enter into the large field of Controversie, and formally to state and dispute these things; there being scarce any thing more requisite to confute the usages of that Church, than plainly to expose them to a full view: So in this particular especially, concerning Worshipping Angels, less one would imagine should be needfull to be said about it, when the Scripture has so plainly and punctually determined this case, both by expresse precept and example: So that I count it a vain and foolish thing to talk or argue with that man, who will maintain an opinion so directly cross to as full an evidence as can well be desired in the case: for it is certain he must act the part of a perverse Sophister, whose wit onely serves him to shift off and evade the force of that truth that stares him in the face, and is never likely to examine any thing fairly and candidly. What can be a more plain caution against this Worship, than that of the Apostle? *Col. 2. 18. Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Not holding the head, &c.*

I do not wonder to hear *Baronius*, who defends the Worshipping of them, to cry out, that *this place is a very difficult one, not easie to be understood, and the difficulties cannot*

*Baron. ad an.
60. Sec. 15.*

not be overcome without an exact skill in the affairs of those times: and after a long inquiry into the opinions of the Jews, and Simon Magus, Cerinthus and the Philosophers; the great comfort is, that they have found out men that had such opinions about Angels, which the *Romish Church* has not, and such Worshipping of them as is far more infamous and superstitious than any thing can be charged against them. Whereas the text is plain against all Worshipping of Angels, and that others are more guilty, is no argument that they are innocent. No more than because that the Egyptians or other Heathens thought that the very things they worshipped were Gods, therefore the Israelites were not guilty of idolatry in the matter of the *Golden Calf*, in offering Incense to the *Brazen Serpent*, or in sacrificing to the *Calves* at *Dan* and *Bethel*, in which it was impossible that they should have such low and vile thoughts of God; or such high thoughts of those Images themselves, as the other had of theirs; but just such as the *Roman Church* has who think they acceptably worship God by them. The truth is, the Church of *Rome* seems to be many ways concerned in that place to the *Colossians* about *Worshipping Angels*, and to be condemned by several things there spoken (though we should grant, that the Apostle might have some Hereticks or Philosophers in his eye, when he spoke them, who practised what he there condemns.) The learned *Grotius* (whom no body accounts too severe against their opinions) seems to give as plain an account of them as any, in his Comments upon the place. Intruding into those things that he hath not seen] i. e. says he, "Penetrating into those things which he hath not known; taking liberty to talk about unknown things: They set Angels over what affairs they pleased, they put names upon them, and distributed them into Classes (and every one may know that the School-divinity about Angels, is very peremptory and presuming in this kind; telling us in what place they were created, resolving whether the number that stood was equal to that of those that fell; the way whereby they understand,

derstand, and the way how they communicate their thoughts one to another; how many orders of them there are, and the names that belong to each order, &c.)

[*Not holding the head*] i. e. "Not holding himself to Christ, whom God has therefore given to be head to the Church, that by it we might bring our desires to him. Those many commendators easily give occasion to Schism, the Church retains unity. *There is one God and one Mediator*, 1 Tim. 2. 5. *But to come to the main thing.*

[*Humility and Worshipping of Angels.*] i. e. "Humility in Worshipping of Angels. It has a show of modesty, not to dare to approach to God, but to bring ones prayers to Angels in order to their being brought to God by which colour the Philosophers defended *Polytheisms*, which also *Celsus* did, as we learn from *Origen*. (From whom also *Grotius* cites several places, to shew that the Jews did not worship Angels.) Which is also the very sense of *Theodoret*. "They, says

Ἀγγέλους ὡς ἀρχαίς ὁ
 θεὸς δὴ δὸν διδοί, ἀνέφικτός τε
 καὶ ἀκατάληπτός, καὶ προσήκει
 διὰ τοῦ ἀγγέλων τῷ θεῷ
 κοινωνεῖν πνευματικῶς.
Theod. in Coloss. 2. 18.

"he, persuaded them to doe this (i. e. pray to Angels) using the pretence of humility, saying, That the God of the Universe was invisible and inaccessible and incomprehensible;

and that it was fit we would procure God's favour by Angels. So also the same *Father*, upon those words, *Coloss. 3. 17.* — do all in the name of the Lord Jesus, giving thanks to God and the Father by him. He Comments thus: "Because they commanded men to Worship Angels, he enjoyneth the contrary; that they should adorn their words and deeds with the remembrance of Christ the Lord; and send up thanksgivings to God and the Father by him, says he, not by Angels. The Synod of *Laodicea* also following this Law, and intending to cure that old Disease, decreed that they should not pray to Angels, nor forsake our Lord Jesus Christ. This Law of the Council of *Laodicea* *Theodoret* also takes notice of in the place forecited (in *Coh*

Col. 2. 18.) in these words: "Eating and drinking, &c." "This vice (of worshipping Angels) hath continued along while in *Phrygia* and *Pisidia*; for which cause also the Synod assembled in *Laodicea*, a City of *Phrygia*, forbade them by a Law to pray unto Angels. And even to this present are to be seen Oratories of *S. Michael* (the Archangel) among them and their borderers. Which last words, (notwithstanding all that *Baron. loc. cit. ant. Baronius* has said in favour of those Oratories, from the wonderfull prodigies which *Metaphrastes* mentions, were shewed at *Colosse* by *S. Michael*;) are the more remarkable, because that which *Theodoret* calls here a vice in them, it now a common practice in the *Roman Church* to dedicate Churches to the honour of *S. Michael*, and to worship him as a great Protector, as the Devotions we have set down have told you. The Law which *Theodoret* speaks of, is the Five and Thirtieth Canon of the Council of *Laodicea*, whose words are these. "Christians ought not to forsake the Church of God, and depart aside, and name (or invoke) Angels, and make meetings, which are things prohibited. If any man therefore be found to give himself to this hidden Idolatry, let him be *Anathema*, because he hath forsaken our Lord Jesus Christ, and has approached to Idolatry. *Aristanus* his words upon this Canon are remarkable; who after he had mentioned the Heresie of the *Angelici*, who said that the world was created by Angels; he after this takes notice of some that taught, as *S. Paul* in his Epistle to the *Colossians* had shewn, that Christ by reason of his Greatness was not so fit to bring us to God as Angels, which, says he, is a renouncing the

Divine

Ὅτι ὁ δὲ Χριστιανὸς ἐκκλησίαν τῆς θεοῦ, καὶ ἀπέναι, καὶ ἀγγέλους ὀνομαζέειν (which *Theodoret* called before εὐχεὲς ἀγγέλους) ἢ συνάξεις ποιεῖν, ἢ ἄπο ἀποχόρευται εἰς τὴν εὐνοίᾳ ταύτῃ τῇ κακρυμμένῃ, εἰδὼς λαλᾶσθαι, ὁρᾶσθαι, ἴσθαι ἀνάδεμα, ὅτι ἐκτελείται ὁ κύριον ἡμῶν Ἰησοῦν Χριστόν, καὶ ὑπὸν τῆς θεοῦ, καὶ εἰδὼς λαλᾶσθαι, ὁρᾶσθαι, ἴσθαι. *Pandella Canon. Concil. Laod. Can. 35.*

Divine Oeconomy under the show of humility (and if the *Romanists* do not balk him wholly as *too great*, yet the joyn- ing of this worship of Angels to that of our Saviour, ar- gues as bad an opinion of him as they had, that is, that he is *less good*, not mercifull and compassionate enough to be trusted alone in his mediation to God for us.) “ He “ therefore, says he, who joyns himself to them, and says “ that the world was created by Angels, or that says that “ by Angels we are brought to God and the Father *, let “ him be *Anathema*, as one that relinquishes our Lord Je- “ sus Christ the Son of God, and approaches to the opini- “ on of Idolaters. He that would see more of the sense of the Fathers in this matter of worshipping Angels, may con- sult the learned Annotations of Dr. *Beveridge* upon this *Canon*.

* *Zonaras* upon this *Canon*, in like manner interprets the words of *S. Paul*. The crime he describes thus; θάλων ματῶν ὑμᾶς ἀπὸ τῆ ὁ- ρῆς πίστεως εἰς θρησκείαν οὗ ἀγγέλων, ἥτις εἰς τὸ λατρεῖν τοῖς ἀγ- γέλοις ἐστὶ παρρηγορεύουσα* which humility he explains, ὡς ὑπὸ ὑμᾶς ἐπιθετὴς ἐπιμαλῆδς ἢ κύνειον, καὶ αὐτῷ χεῖρως πρὸς σαγωγήν πρὸς τὰ αὐτῶ ταῖρα.

And now though we seem, one would think, to be pret- ty well secured both of the meaning of *S. Paul* and of this Council; yet our Adversaries have attempted to weaken the force of both, by pretty sleights both of *wit* and *knave- ry*. By the latter (for I can give it no softer name) they thought to prevent all mischief this *Canon* could do their Church, who in the late *Latin Collections* of the *Canons*, in- stead of *Angelos* put in *angulos*, there being but one letter difference between *Angels* and *corners* in the *Latin tongue*: wherein they shewed their good will to cheat the world; and if there had been no *Greek Canons* to discover it (where this trick can have no place, there being no affinity between *Angels* and *corners* in the words of that Language) it might have gone off with more credit, and have passed at least for a fine conjecture. But this has been exposed sufficiently by the

the Reverend Primate of Ireland, in his Answer to the Swiss Challenge, pag. 470, &c. Their Great Cardinal Perron, thought to have done as much for S. Paul by his wit; for he had invented an interpretation wherein none went before him in the conjecture, which yet if he could have made it good, had quite enervated the force of all Arguments from that place to the Colossians, against Worshipping Angels. His conceit is this. "That S. Paul

"in this phrase Religion of Angels (*θρησκεία ἀγγέλων*) takes the Genitive Angels not
Dr. Perron Repliq. l. 5. c. 6. p. 909.

"objective, but originaliter; so that by that word he understands not the Religion that is paid to Angels, but that which is received and delivered by Angels, viz. the Jewish Religion, which the Apostle says, was ordained by Angels in the hand of a Mediator (Gal. 3. 19.)

"and the word spoken by Angels (Heb. 2. 2.) So that according to this interpretation, the Apostle gives a Caution against no Religion or way of Worship, save onely that of the Jews. But this fancy of the Cardinal has been as shamefully baffled as the former, by the great diligence of Monsieur Dalles; who as he hath shew'd the Novelty of it (having no countenance from the ancient Fathers to back it) and that it hath been exploded by the Learned of his own Church: So also shews, that the Genitive of *θρησκεία*, is never taken in his sense, but always in the other. Thus Wisd. 14. 27. The worshipping of Idols (*εἰδωλῶν θρησκεία*) not to be named, is the beginning, the cause, and the end of all evil:

Where the worship of Idols, cannot signifie (in his way) the worship delivered by Idols, but the worship given to them. So Jam. 1. 26. If any man bridle not his tongue, τὴν μάρτυρσιν *θρησκεία*, his Religion is vain, not the Religion he institutes, but which he exercises: and Acts 26. 5. after the most strict Sect ἡ ἡμετέρα θρησκεία of our Religion, that is, the Jewish, and that not the Religion that they were the

Dalles de object. cult. relig. adv. Latinor. tradit. lib. 3. c. 31.

Infandorum Idolorum cultura. Vulg. Lat.

Authors

Authors or deliverers of, but that which they practised. But I leave the Reader to consult him in the forecited place, who has said a great deal more, to shew the absurdity of Cardinal Perron's interpretation.

But if there should seem any difficulty in the Apostles words considered alone (though they are plain enough one would think till men begin to play tricks with them, and by that way any Law, though never so clear, may have some mists cast before the face of it, which may render it seemingly obscure till they be dispersed.) Yet now that the Scripture has given us precedents in the case, I mean examples of this adoration refused, even by those Blessed Spirits to whom it is pretended to be due: what can any one desire more for his satisfaction? The places are known to this purpose. *Revel. 19. 10. And I fell at his feet to worship him; and he said unto me, see thou do it not. I am thy fellow-servant and of thy Brethren that have the Testimony of Jesus, worship God. And Rev. 22. 8, 9. I fell down to worship before the feet of the Angel that shewed me these things; then said he unto me, see thou doe it not; for I am thy fellow-servant, and of thy Brethren the Prophets, and of them which keep the sayings of this book: worship God. Where you see the thing prohibited twice; and not onely barely prohibited; but by the abrupt manner of the Angels speaking, *Ὁκα μὴ*, in the Greek, he shews his hasty concern to prevent it; and that too with a reason annexed; *I am thy fellow-servant*, &c. which plainly concludes, that it was not the courtesie of the Angel, but the necessity of the thing, that made him so shy of accepting the profered honour; and if this reason holds good as to Angels themselves, than much more forceably doth it conclude against the religious worship of any Saint, who are all in a much stricter sense our fellow-servants than Angels are: Nay farther, if not onely for this reason it be undue to them, but also unjust and sacrilegious as to God, the invading one of God's properties as the Angel's last words imply, *Worship thou God*: (for if religious adoration were not such a peculiar*

cultural of his, and not to be communicated to any other being; these words of the Angel might have received this easy answer; worship God? Yes, so I intend always to doe, yet give me leave too to worship thee.) I say, if all this do not give satisfaction in this Question to an honest mind and plain-meaning person, it's hard to guess what will; and me thinks it should do so in reason to our adversaries also, who professing to venerate Angels, ought to revere their determinations and judgment of things, and not to be so uncivil as to argue *Pro*, when an Angel is on the other side, and determines *Con*. But neither man nor Angel can stop the mouth of a cavilling Sophister, but something he will have to say, though little to the purpose.

It is so here in our case, we have another Cardinal (viz. Bellarmine) that is as busie with his fine Quirks and Sophistry, as the former was, to stop the mouth of these Texts from speaking one syllable against worshipping Angels; nay farther, (which is a bolder enterprize than that of *Person's*) he would make us believe that they speak for it. For these are his words.

Bellarm. de
Sanct. Beat. l. 1.
c. 14. ad Quar-
tum dico.

"To the fourth example (which is this of *S. John and the Angel*) I say, it makes for us. For either *John* thought him, that appeared to him, to be God, or an Angel. If he thought him to be God, he was deservedly reprov'd: (Sayst thou so great wit? If he in thy opinion deserves to be reprov'd, who worships that which is not God, even when he thinks him to be God; pray what dost thou deserve, who art for worshipping that which is not God (viz. a Saint or Angel) even when thou confessest that he is not God?) "If he thought him to be an Angel, and yet ador'd him; why are we reprov'd, who do what *John* did? Do the *Calvinists* know better than *John*, whether Angels are to be worshipp'd? There is none I dare say, whether *Calvinist* or not, that is advanced any thing considerably above a *Natural*, who can be in danger of being hurt

hurt by this Horn of his *Dilemma*. For instead of asking, *why are we reproved for doing what John did?* One would think it's a more material question to ask, *Why was John himself reproved by the Angel for doing this, if it was, as you say, no fault, taking him to be an Angel, to worship him? Why do you worship Angels, knowing them to be such, when John by an Angel was prohibited? What do Cardinals know better than Angels, whether Angels are to be worshipped?*

One of these Questions, the Cardinal thinks fit to take notice of. *Why John was reprehended?* His first answer was considered before, which is, that per Bellarm. *ibid.* haps he esteemed him to be Christ. The second is more peremptory. "I say that *John* did well to give due worship to the Angel, as he remembered his Ancestors *Abraham* and *Lot* had done, (which is a great mistake, as *Origen* sufficiently proves against *Celsus*, if he means it of any higher adoration, than what was customarily paid in those Eastern Nations by prostration to great persons,) "but the Angel prohibited it, in reverence to Christ's humanity: for Angels before Christ's coming suffered themselves to be adored by men: "but after that God was made man, and that all the Angels began to adore man in Christ, the Angels would not now be adored by men, and especially by the Apostles and other great men. [Well, however one would think we had gained thus much, by this discourse of the Cardinal, that now since the coming of Christ, all the old worship of Angels (if there was any) is at an end, and ought no more to be used; no such matter, for he adds,] "Notwithstanding it does not follow that we do ill if we adore Angels; for we both rightly adore them, and they rightly refuse to be adored. A strange Conclusion! If *S. John* at first did well in offering to adore them (before he knew that reason from our Saviour's Incarnation, and the alteration of the Angels minds as to their willingness to be adored

red thereupon.) Yet he could not be said to doe it (as he did) a second time rightly (when it's to be hoped, he knew that reason as well as *Bellarmino*, and the *Fathers* he cites) nor we, after that, to doe it rightly, when the same reason still holds, and we may presume, that the Angels have not taken any toy, and changed their minds once more.

But the secret of it (which is all I shall add) is plainly this: That the reprehension which the Angel gave to Saint *John*, according to the *Cardinal*, was but a copy of his countenance, and onely a great complement: And all that the Angel said to him in the fore-named Texts, comes but to thus much, if I may have leave to put it into other words, not injuring the *Cardinal's* sense.

"*John*, I see you understand the excellency of our Na-
 "tures, and know how to address your self to persons of
 "our Birth and Quality; but at this time (under favour
 "and with submission to your judgment) it is a little un-
 "seasonable to make these *reverences*: for we have all
 "made an agreement, out of our particular respect to *Je-*
 "*sus* (whom we worship, and your nature in him) to
 "wave all ceremonies of this kind from those of the same
 "nature with him, and especially from you, that have had
 "the honour to be of his Family and Attendance. Besides,
 "it is no time for us to insist upon these formalities, being
 "now busie with you to advance *his name*, while you carry
 "the Testimony of *Jesus* to the Gentiles: when his Reli-
 "gion is established among them, then our *Prince Michael*
 "will make some glorious appearances on Mount *Garganus*,
 "*Tumba*, and some other places, and leave some *pretious*
 "*remains* to indear his and our memory to the world:
 "then it will be a better season to renew these complements;
 "and of the punctual time, you if you live so long, how-
 "ever the Church shall infallibly have due notice, from a
 "General Council, or, which comes all to one, from the
 "Pope: when they will be also directed, to prevent mi-
 "stakes

“ stakes and scandals, to reserve the worship of *Latry* for
“ the Holy Trinity, and of *Hyperduly* for the Blessed Vir-
“ gin, and for the Humanity of Christ, and to pay to us
“ Angels the worship of *Duly* and no more : In the interim,
“ for once be ruled by me and forbear ; and desire others
“ to doe so , and to pay their worship , where , in the
“ present circumstances, it is more seasonable. Let it suf-
“ fice, good *John* , that we accept the will for the deed,
“ till that time come, when it will be your Duty to worship
“ your *Fellow-servants*.

T H E E N D.

1

A N
A P P E N D I X
T O P A G E 64.

Concerning

R E L I C K S.

HAVING given only a Specimen there, how they abuse the Devotions of people, by exposing to their view and veneration Relicks not credible to be truly such as they pretend; I shall add a farther conviction of it, from the Relicks shown in the City of Colen (though I shall mention scarce one of a hundred) out of Ægid. Gelenius his Book de magnit. Coloniae Agrip. Printed 1645. which certainly deserve another name than that of a Holy Treasure, which he calls them by.

They show there 2 pieces of *Aaron's Rod*, and one of the *Rod of Moses*. Some of the *Manna* that fell from Heaven, and part of *Elijah's Mantle* that fell from him, when he was carried up thither. A remain of the Prophet *Daniel*, and of the Sepulchre of *Esaias*. Fifteen severall relicks of *S. Anne Christ's Grandmother*, among which are her Arm, a Finger, a Tooth, part of her Head, Brains, Ribs and Shank-bone. A part of the Head of *Joachim*, the Blessed Virgins Father, and of the

F f 2

Girdle

Girdle of *S. Joseph* her husband. They show above 20 Relicks of the *Bl. Virgin*; among which are her Milk in 4 several Churches, part of her Hair, of her Shift, of her Girdle, or the Handkerchief she wove in the Temple, of the Garment she wore when Christ was in her womb, of her Veil when she visited *Elizabeth*, and of the Veil she had on at the Cross, and of the Cloth with which she wiped off her Tears there.

No less than 17 Relicks are shown of *S. John Baptist*; among which is some of his Bloud, of his Head and Beard, and of his Raiment, five of his Teeth and his Finger that pointed to Christ. Two relicks of *S. Simeon* who took Christ in his arms.

They pretend to show some of the Bloud of Christ, and of a Cloath with his Bloud upon it; a peice of the Linen that wrapped him at his Birth, 5 pieces of the Manger in which he was laid; of the Frankincense offered to him by the Wife-men, 3 pieces of the Loaves with which he fed the 5 thousand, with some of the fragments that were left; part of the Hemm of his seamless garment, which was touched by the woman with the bloody issue; of the Towel with which he wiped the Disciples feet, and 2 pieces of the Table at which he sate at meat with them; of the Stone where Christ prayed in the Desert, 7 pieces of the Pillar at the which he was whipped, part of the Cords that fastned his body to it, and of the Scourges that whipped him: 3 pieces of the white raiment in which he was mocked by *Herod*, and 2 pieces of the purple robe they put on him in derision: part of the *Sudarium* that wiped his face at his Passion; 7 pieces of the Spunge then used: a piece of the Stone in which the Cross was fixed, and of the Stone rolled to the door of the Sepulchre: 2 pieces of the Linen that wrapped Christ's head in the Grave, and as many of the *H. Synden* that wrapped his body.

Twenty several Thorns of the Crown of thorns they put on his Head, and 5 pieces of the Crown it self (in which I suppose are some more thorns, or how can they pretend

pretend it is that Crown) Two parts of the Spear that wounded Christ's Side, and also of the point of that Spear: Some parts of a Nail of the Cross, and particularly of that Nail that pierced his hand. As for the Cross it self, they produce in several Churches above 50 pieces of the wood of it: and (as if nothing had escaped them) a piece of that Stone from which Christ ascended into Heaven, and left upon it the impression of his feet.

There you may see also the remains of holy places, (I suppose they mean, of the Earth taken from them) *ex. gr.* Where *B. Mary* was conceived, and where *S. Anne* brought her forth: where the *Bl. Virgin* saluted her Cousin *Elizabeth*, and where the Angel saluted her: where Christ was Circumcised, and where he was Baptized; where he fasted 40 days; where he taught the Apostles to pray, and where he prayed himself thrice in his Agony: where he found the Disciples asleep; where he was whipped, and of the place where he ascended up to Heaven, and where his Apostles afterwards wrote the Creed.

They show near 20 Relicks of the *H. Innocents* killed at *Bethlehem*, of which some are whole bodies, and many of their heads, feet and other bones.

If you enquire after the Relicks of the Apostles, they have a great deal to produce of some of them, and something of every one. There are 2 pieces of *S. Peter's* Staff, and one the upper part of it: some ounces of the Chain that bound him, and near 20 parts of his body, among which some of his Brains, Head, Hair, Teeth, Jaw-bone, Fingers and Ribs. As many they have of *S. Paul's* body: about 30 remains of *S. Bartholomew*; near as many of *S. Andrew*, with a Nail of his Cross; and of the rest of the Apostles too many to be reckon'd up: onely of *S. John* the Evangelist, who lived last of all, they have the least, but one remain of his body, onely they show a part of his hair Shift, and some of the dust of his Grave.

Of other Disciples, they will show you a part of the Jaw of *Lazarus*, and somewhat of his Grave; two notable parts of

of *S. Elizabeth* mother of *John Baptist*, and her Shift, which is as notable. They pretend to 30 Relicks of *Mary Magdalene*, among which are her Arme, in 3 places some of her Hair, and 4 of her Teeth. They tell you of no less than 20 belonging to *S. Stephen*, among which is some of his Blood, of the Stones that stoned him (shown in six places) and one of them with his blood upon it. There you may meet with something of *Joseph of Arimathea*, of *S. Timothy*, *S. Ignatius* and *Polycarp*.

As for other Saints in their Kalendar, I think I may say, that the less of Truth you find in their Story, the more of their Relicks are in their Repositories: Thus they show more than twenty remains of *S. George*, among which are not onely a Tooth and a Finger, a part of his Skul and Jaw, but also his whole Arme, and the Sword it wielded; and though *P. Gelasius* reckons the Passion of *S. George* as Apocryphal, however they show somewhat of the place where he was beheaded. There I find 17 relicks of *S. Christopher*, among which are a Tooth, a Finger, and a Toe, part of his Shoulder-blade and Backbone. There are above 20 relicks of *S. Catherine*, among which her Hair, many parts of her Body, many of her Tomb and of the Oil that flowed from it, of her Head-cloth, and the Cloth that was under her when she was beheaded. There are above 30 belonging to *S. Barbara*, among which is the greatest part of her Head, and in it the Cleft of the wound her Father *Dioscorus* gave her. They expose above 20 relicks of *S. Marguerite*, among which is her pretious Girdle. *S. Apollonia* had her Teeth knocked out at her Martyrdom, and they show at *Colen* 9 of her Teeth, besides other Relicks of her. Among 20 relicks of *S. Sebastian*, they have 2 of the Arrows that were shot into his body and part of a third. They show above 20 of *S. Laurence*, and among them the Cloath in which he was wrapped when taken off the Gridiron.

They have the confidence to produce in one Church 26 parts of the bodies of the *Thebean Legion*, and I know

know not how many of their Heads in other places: they pretend to the Body of *S. Gerson* their Captain, to the Heads of *Liffridus* and *Erasmus*, and somewhat of *S. Constantius* of that Legion.

I need not tell you how they glory in being possessors of some hundreds of Heads, and some thousand parts of bodies of the 11000 *Virgins* that were slain there; which yet are not so mingled together in their Graves, but they know many of them distinctly; whether to carry you to the body of *S. Ursula*, and of *Etherius* her Spouse, and to the Head of *S. Theodorick* her Uncle; to that of *S. Cordula*, and of *S. Chilian*, one of their Captains, and her Uncle; and will lead you to the head and bones of Pope *Cyriacus* who accompanied them in that fatal journey, though in the Catalogue of Popes you can find no such man.

A strange odd faith he must have, who can be persuaded that they have got at *Colen* the bodies of the 3 Wise-men that came to worship our Saviour, whom they call Kings. But I am sure their folly is scarce to be parallell'd who can believe, and they are guilty of something worse who pretend to show, a Bone of one of the Seven Sleepers, which yet they do in a Monastery of that City.

To conclude; because I know that in these matters they mainly rely upon Tradition, I will give the Reader a remarkable instance, delivered down from Father to Son, without any ancient Authorities to support it, and yet unquestionably believed at *Colen*; it is this. We read *Luk. 7.* of a young man a Widows Son of *Naim*, that was met by our Saviour as he was carried out to be buried, and by him raised to life again. This History has got these following additions by traditional conveyance. That the Name of this young man was *Maternus*; that he was just 19 years old when Christ gave him life; that the time of this Miracle was in Autumn; that he lived 19 years more, when being sent by *S. Peter* to preach the Gospel, and coming with his companions to *Alsasia*, he fell sick of a Fever of which he died, and after he had lain 40 days in his grave

grave, he was raised from the dead a second time, by applying S. Peter's Staff to his dead body; and as many days as he had lain dead (*viz.* 40) so many years he held after this the Episcopal Chair, being the first Bishop of *Colen*; till at the Age of one hundred and fifteen years, in the year of Christ 128, on the 16th. Sunday after Trinity, causing that part of the Gospel to be read, where he himself was raised from the dead at *Naim*, he died a third time, waiting for the general Resurrection. In memory of this they shew at *Colen* part of S. Peter's Staff that wrought the miracle, and also the Thumb of this S. *Maternus*. But no body ever heard of any Bishop of that name in any old Writer till the days of *Constantine*, when the Question of the *Donatists* was debated; then we have mention of him in *Optatus* Lib. 1. and at the First Council of *Arles*: and it seems most likely that as they oft shew 2 heads for Relicks of the same Body, so they have made 2 Bishops of *Colen* of this one *Maternus*.

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Whether forg'd or abused by the Authors of those
Fabulous Stories and Superstitious Devotions, that
are considered in this Book.

Those of more special Note are Printed in a Dif-
ferent Character.

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